



THE
GUIDE
TO
HOLINESS.

EDITORS:

REV. H. V. DEGEN.

REV. B. W. GORHAM.

VOLUME XXVII.

BOSTON:

PUBLISHED BY HENRY V. DEGEN,

NO. 15 CORNHILL.

1855.

242642

INDEX TO VOLUME 1

FROM JANUARY TO DECEMBER

BAZIN AND CHANDLER, PRINTERS,
37 Cornhill.

INDEX TO VOLUME XXVIII.

FROM JANUARY TO JULY, 1855.

✓ A Dream — Why they do not slip, (<i>P. P.</i>)	75	Consecration — Christianity —	
A place at the gate,	150	Cash,	93
BOOK NOTICES.		What is it to be rich in the for- bidden sense?	124
Laura's Impulses,	32	The maximum limit of wealth, Entire Sanctification and its Con- dition, (<i>J. T. Peck</i>),	154 78
Alice Clifford,	"	Familiar Correspondence. To Mrs. L. (<i>Ida</i>),	46
Forrester's Boys' and Girls' Mag- azine,	"	Holiness, a practical grace, (<i>B. M.</i> <i>Adams</i>),	12
The School of Christ,	188	Is it wise to defer seeking holiness till death? (<i>A Jew</i>),	36
Natural Goodness,	"	Life Everlasting, The Saint's pres- ent enjoyment of, (<i>A student</i>), 111, 143	8,
Confession, (<i>A. M. F.</i>)	145	Lively Faith,	71
Conviction — It is possible to be holy, (<i>J. T. Peck</i>),	1, 33, 161	Look to Jesus, (<i>M. J. A. K.</i>)	49
CHRISTIAN EXPERIENCE.		On the true idea of a wise man, (<i>L. M.</i>),	97
Experience of a British soldier, The Experience of a Missionary, (<i>C. H. S. Bishop</i>),	20 54	Pencillings by the Way, (<i>Ida</i>),	148
Extract from a letter on busi- ness, (<i>J. S.</i>)	87	POETRY.	
A Witness, (<i>W. S. T.</i>)	119	Near to the Cross,	25
A Student's testimony, (<i>H. T.</i>)	153	The stormy clouds roll'd o'e me, (<i>L. M.</i>),	26
Personal Experience, (<i>G. S. A.</i>)	22	Trust in God alone, (<i>Ib.</i>)	59
do. (<i>M. J. A. K.</i>)	58	Hymn, (<i>Dr. Deems</i>),	60
do. (<i>A. F. K.</i>)	89	On being solicited to seek a life of ease and repose, (<i>M. A.</i> <i>Bernhard</i>),	92
do. (<i>M. Glass</i>),	151	Ever be with the Lord, (<i>M. J.</i>)	123
do. (<i>C. V. A.</i>)	179	Thou God seest me. (<i>Mary</i>),	164
do. (<i>G.</i>)	181	A prayer, (<i>Evangeline</i>),	167
Christian faithfulness, (<i>D. Sher- man</i>),	129	A Vow remembered and renew- ed, (<i>A. K. C.</i>)	184
Christian Perfection — How to at- tain it, (<i>N. Bangs</i>),	65, 100, 168	Polluted Sacrifices, (<i>P. P.</i>)	50 ✓
Divine Guidance. To Miss B. (<i>Ida</i>),	77		
EDITORIAL MISCELLANY.			
To the readers of the Guide,	26		
Editorial Correspondence,	29, 61, 126 156. 185		

CONTENTS.

Religious Maxims, (<i>L. M.</i>), 5, 41, 136	The imperfection of others to be borne in love,	52
Rules for a Bible Christian, (<i>P. P.</i>) 73	The man who didn't know where he was, (<i>P. P.</i>)	176
Select Thoughts, translated from letters of Madame Guyon, (<i>P. L. U.</i>)	The mind of Jesus,	118
116	The power of faith—as exemplified in the life and labors of George Muller,	139
Sensitiveness under reproof the surest sign we needed it,	53	
Spiritual Activity, The benefits of, 114	The Shorter Way, (<i>P. P.</i>)	14
SHORT EXTRACTS.	The Syro-Phœnician Woman, John Ryland's Exposition of,	86
From Heylyn's Lectures,	4	
" Fuller,	71	
" Augustine,	110	
" Reynolds,	138	
" Bishop Beveridge,	"	
" Zeno,	"	
" Watson,	"	
The Joy of the Lord,	183	
The Closet,	104	
	The Teacher's Last Lesson, (<i>C. N. Badger</i> ,)	173
	The Truth Martyr,	84
	To the memory of a beloved Sister, (<i>P. P.</i>)	105
	What shall I do?	160
	Why is not the Church more holy? (<i>E. E. Willets</i> ,)	165

THE

GUIDE TO HOLINESS.

JANUARY, 1855.

FOR THE GUIDE.

CONVICTION.

BY REV. JESSE T. PECK, D. D.

I HAVE endeavored to show that it is *desirable* to be holy. I trust that this conviction has been deepened in the minds of some who have read. I am certain that little can be done without it. If a believer can see no charms in holiness,—nothing to be desired in a clean heart, in being wholly the Lord's, in perfect love, there can be no hope that he will endeavor to obtain it. He will not dwell upon it in his thoughts,—will not study it in the revealed will of God,—will not plead for it in his prayers. But it is manifestly improper to speak of a *believer* who sees nothing desirable in holiness. A man who can say, "*I have no desire to be holy,*" can not be a true experimental believer in Christ. The smallest degree of justifying saving faith brings this charming state to the view of the soul, begins within the gracious work of cleansing, and gives an enjoyment so infinitely transcending every other, that delight in holiness and a desire to obtain it in greater measure, *must be identical*

with a state of pardon. Terrible as is the necessity, he who does not desire to be holy, must, if he would not be self-deceived, regard himself as "in the gall of bitterness, and in the bonds of iniquity." But there are doubtless degrees of Christian desire;—and it is not merely an ordinary desire for purity which will arouse the soul and excite to action. We have sought to exhibit the intrinsic and practical excellence of this great blessing in such strong and varied light as to stimulate this desire and make it the absorbing and permanent feeling of the soul. Look it over again and again, my brother, my sister, see its loveliness contrasted with all impurity. Thank God when you see its charms and feel the power of its attractions, and by earnest devout meditation, reading and prayer, strive to increase this desire. Let nothing divert you. Let no device of Satan deceive you. Your safety here and hereafter depends upon it. I may even ask you to turn back to my previous articles, entitled "IT IS DESIRABLE TO BE HOLY," and read them again, giving your mind freely up to the power of the argument, that you may more heartily enter into the discussion that follows. I now proceed to show that

IT IS POSSIBLE TO BE HOLY.

If the desire exists, if it be strong, increasing, absorbing, then I can conceive of nothing more pertinent, more probable and pressing, than the question, *is it possible?* Can it be? A worm—a sinner—such a sinner as I! True, I have been pardoned! My Saviour has shown me unexampled mercy! He has made me an heir of eternal life! And every day I am compelled to confess my heart wanderings, and my offences before him, and humbly beg and receive his forgiveness! But then I am so unworthy,—I am so frail and erring,—so fallible in every thing, is it possible that I can be saved from these *infirmities*? No, surely. You have mistaken the question. It is not of *infirmities* that I speak, not of frailty and fallibility! These are hereditary effects of the fall—of ancestral and personal crimes; and they are now constitutional. They may, perhaps, be partially remedied. They may be, in part or in whole, compen-

sated by gracious gifts. Deliverance from *them* is not the possibility contemplated. But your inward corruptions—the *sources* of those unholy thoughts and feelings, and desires, and motives, and purposes, which you have so often felt, and which have so frequently manifested themselves in wrong words and actions, which explain your oft-returning listlessness, forgetfulness of God,—dulness in devotion, levity, and worldly tendencies, which have so often grieved the Holy Spirit, wounded the Saviour, and exposed you to the reproaches of conscience, the hisses of sinners and devils, and to guilty apostacy! These—ah, these inward corruptions! Can you be saved from these, so as to be really “pure in heart,”—really dead to self and dead to the world, its charms and follies, its riches and pleasures, really, *all* alive unto God,—with a faith that takes Him at his word, that asks and receives, and that triumphs in the flames,—a love that absorbs the whole soul in God and makes his will your own. *Can this be done?* Ah, yes, you answer. This is the question. This is what I want to know. I have so long felt the bitterness of these dregs of sin; I have so often felt the risings of carnal nature; my peace has been so frequently and sadly interrupted, all my services for my Heavenly Master have been so seriously marred, and I have, in just this way, been so grievously deceived and exposed to actual sin, that I have again and again almost despaired of salvation,—I have thought, and examined, and wept, and prayed, and wondered if there was no method of relief, no inward, radical, thorough, and permanent cure, for these fearful maladies?

I feel bound to answer, there surely is. I thank God for the clearest practicable evidence that we may be saved from all sin in this life. But for the present let us suppose that the opposite is true—that sin may be pardoned, but not cleansed from the soul,—that we may even increase by slow and imperceptible degrees in our power over it, and yet never reach entire deliverance from it! Let us look at the theology of this position and see whether it can by possibility be true. If so, it must be for some reasons found in the nature of God,—in the plan of the remedial dispensation,—in the nature of man, or in the interests of the converted sinner.

If the reasons are in the nature of God they must relate either to His ability or willingness. And shall we assert a doctrine which limits the Divine power to save? No, we can not, we dare not. He made the soul, and can change, or even annihilate it at pleasure, or He is not the Almighty. If, as it should, the question relate to the moral and official ability of the Divine Saviour, then it is answered in his own words, "All power is given to me in heaven and in earth." No person of sound mind could therefore assert the inability of God to cleanse us from all sin in this life, and probably no one could be found formally to assert it, and yet I am greatly in error if there is not really in the Church a vast amount of concealed infidelity just at this point. Have not *you*, my reader, detected yourself in saying,—it cannot be done, not for me, it is impossible that I should become a perfect Christian? Let me beseech you never more to think thus unworthily of God your Maker, your Redeemer. At least, let this point be settled for ever. He can—He has the power—there are no limits to his power, none to his sovereign prerogatives. And is not this a point of exceeding importance? Does it not throw a new and glorious light upon your soul to admit it—to believe it fully, unreservedly to believe it? Oh, what gratitude arises within you for this one triumph. Maintain it by grace divine, by humble, holy, fervent prayer, by rising, struggling faith. Maintain it against the wiles of the devil, the suggestions of your own heart, and the cavils of opposers. There is power in Christ to cleanse from all sin.

Some degrees of misery ever attends vice, as its shadow, even in this life. To indulge the appetites and passions is so greivous a servitude, and attended with so many bitter consequences, that men smarting under the ill effect of sin, cannot but sometimes wish to be delivered from its bondage. — *Heylyn's Lectures*.

We can be truly happy but in proportion as we are the instruments of promoting the happiness of others.

FOR THE GUIDE.

RELIGIOUS MAXIMS.

Having particular relation to the principle of LOVE, both as existing in the Divine mind and the human mind.

XIII.

Love, in its universal, or pure form, which is its only *true* form, *is of God*. As it respects the rights and happiness of ALL, it has, in its origin a fixed and necessary relation to the infinity of existence. It must, therefore, be from God, who alone understands it, because he alone understands its infinite relations. It is not only FROM God, but OF God; and constitutes not only a part of himself, but may be said to be the central element and essence of his being, and as all holy beings are from Him, and cannot begin or live a holy life by means of any thing which is out of Him, they are truly said to be "partakers of the divine nature."

XIV.

Those, who live in the strength of the Christian promises and hopes, cannot doubt that the advent of the New Jerusalem is near at hand. It will come, as Christ, who embodied its spirit, came, without any strikingness and display of outward and material manifestation, and yet not without an outward reality, and not without a sign. And the sign of its coming will be this, it will descend from heaven, and the celestial brightness of its advent will be seen, when the LOVE-SPIRIT, not the love of self, not the love of our family or neighborhood, or nation merely, but the love of every thing which is capable of being loved, shall enter into the world, and become its central and pervading life.

XV.

Love opens the eye of truth. It does it by eradicating selfishness, so that there remains in the soul no perverting influence, by means of which things exhibit a false appearance. Under the influence of love the instincts of truth, which are thus delivered from all perverted tendency, not only recover a right direction, but put forth a natural, easy, and effective action. And from that time the mind perceives clearly, and without fearing to be led astray.

XVI.

Love opens and gives a free action to the inward susceptibility of the Beautiful,—that innate and wonderful faculty of the mind, whose power is as yet but imperfectly known, which reveals the harmonies and powers of form, color, and movement; and throws the mantle of poetic grace over the otherwise rough forms of existence. It is this faculty, which, in going beyond the materiality of things, has a still more remarkable influence in revealing also the forms and aspects of mental and moral excellence. Sin closes the eye of the beautiful, love opens it. And it does it by purifying and elevating our own hearts; so that no stain from within attaches to the objects without; no inward darkness takes away the beauty of the external light, but the harmonies of all outward existences whether material or mental,—harmonies which result from the perfection of their nature, and the fitness of their adaptations, are understood, accepted, and rejoiced in by the purified and harmonious action of the inward mind.

XVII.

Love will restore confidence. When it has become the governing life of man, the concealments of fear and treachery will no longer be resorted to. Shame, which is the indication, as well as the result of degradation or guilt, will disappear. Innocent ingenuousness will take the place of false modesty. Man, ceasing to be the enemy of his fellow-man, will have no motive to appear differently from what he really is; but walking in the light of a holy affection, will walk also in the light of sincerity and truth.

XVIII.

When the soul has become a LOVE-NATURE, by having its source of life opened into God, and by becoming one with Him, it may be said to *feed upon itself*, that is to say,—its love is its happiness. The fountain which flows out for the good of others, flows back upon itself in streams of bliss. So that no honor, no wealth, nor any thing which the world can give by seeking after it, can equal that which the soul obtains, by forgetting its personal pleasures, and by seeking the universal well-being.

XIX.

All such Christians as are perfected in the LOVE-NATURE, are *one*. They are all manifestations of *one spirit*. They are different personalities, but are constituted with a central unity. And they thus illustrate one of the great laws of the Beautiful, by harmonizing unity with variety. In the millennial day, of whose near approach there are many cheering indications, there will be a more distinct recognition of the union of Christians, both with God and with each other.

XX.

The Infinite Love, who is God, in being the source of all things, looks at the universal good. His nature is not satisfied with limitations. He embraces all the parts in his regard and love for the whole. And those, who are born into his image, by being partakers of his benevolent spirit, and by becoming *love-natured*, can restrict their desires of good to no object, to no class of persons, and to no time and place.

XXI.

Love harmonizes with itself, and with whatever bears the likeness of itself; but both in its nature and its operations is antagonistical to whatever is the opposite of itself. It is a necessity of its own existence; therefore, which requires it to make war without ceasing upon every thing which is at variance with God, such as self-reliance, pride, distrust, selfishness, inordinate ambition, and all other inward evils. It is Christ casting out Satan.

XXII.

No being will or can put away the evils within us but Love himself. Love is the Christ within. His great employment, his supreme delight, is, to put away inward evils. All that He requires is, that, with a realizing sense of these evils, we should lie humble and passive in his presence; and allow him by outward providences, and by inward spiritual operations, to perfect that work, which can be done by no one else.

XXIII.

Satan seeks himself. God seeks the universal. In proportion as the Satan of the heart is removed by the removal of that selfishness, which constitutes the essence of his nature, and whose very name indicates his divisional and oppositional character, just in that degree does the universal Love Spirit come in and take possession, and remodel man's nature into his own pure and benevolent likeness.

XXIV.

The Infinite Love is the source of happiness to all his creatures; but he cannot make them happy on any principles which are inconsistent with those that constitute his own happiness. He is happy in the consciousness of seeking the good or happiness of all things that exist;—and those only can be happy with God's happiness, who have a heart like his, which seeks and which harmonizes with the true and permanent good of all existences.

XXV.

The children of Love are a living Revelation; harmonizing with the revelation of the Apostles and Prophets. The law of God is written upon their

hearts, and their life, as exhibited in particular acts, enunciates its specific precepts. Their light shines of itself, and men walk in it.

XXVI.

Love, without overlooking the value of knowledge and action, does not so much ask what a man knows or what he does, *as what he is*;—for knowledge may exist without virtue, and outward good doing may exist without true inward principle; but existence or being is *essential* in its nature;—not a result, an incident, or an attribute, but the *substance* of the thing. It is either good or evil; and being what it is, it cannot be counterfeited, and cannot differ from itself. It is for this reason, that Love, as the true life of the universe, demands the central being or essence of man's nature.

L. M.

 FOR THE GUIDE.

THE SAINT'S PRESENT ENJOYMENT OF LIFE EVERLASTING.

BY A STUDENT

"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."—JAMES iv. 14.

"And whosoever liveth, and believeth in me, shall never die."—JOHN xi. 26.

The holy heart alone can receive this first declaration without sinking; for only the pure in heart are prepared to give this animal life its due estimate. A soul, in a mixed religious state, has the distinction between the outward life and the inward and everlasting life so obscurely drawn, that when it thinks of losing life from the present organization, it thinks of it as if it were in prospect of suffering a sort of division of life itself, and of being bereaved of a part of it. And this state of feeling will exist necessarily as long as life on earth is used in any sense as if it were the final state; as long as its enjoyments and occupations are sought as ultimate ends should be sought, and not as passing helps should be. It is no wonder that minds, living in this obscurity, should feel when a view of the shortness of time with them, is brought near by sickness or advancing age, that life is a vain thing, it is so soon to be given up. Such lose their interest and energies when it appears to them they

have but little time longer to live here below. They cannot enjoy what remains to them, because it is not to be longer. They have greater apprehension of death than expectation of immortality. They hope indeed, to be in heaven in another world, but yet the shortness of this life often thoroughly dispirits them.

Now, let us converse with one who always feels, and feels deeply that immortality is begun here, and that no physical change, — that death even, cannot harm it. When he or she is sick, and death appears to be drawing near, the soul says to itself, “My mode of existence is to be changed soon; and as my Father, God, is infinitely benevolent, I am sure he will not take from me a good, except to give me a better, if I am obedient to his laws, so I have nothing to fear. I am very thankful for this life, short and uncertain as it is; for here, began my immortality, and here are the schooldays to prepare me for my future development. Fitting place, where every virtue is called for in full measure. What has short duration, has great beauty often, and great usefulness too, if it live as pleaseth the Creator. There is a beautiful rose that blooms, and fades, and dies in one short June; but it is God’s flower, for no finite hand made it to grow. A physical life, nay, a life of soul and body on earth, as short as that of the rose, cannot be without use and beauty, since God gives it. If Thou, O! my Father, dost dismiss me from this world with thine approval, I am sure of being conducted by thy direction to a place suited to my progress in holiness, and knowledge, and unalloyed happiness; and what more can I ask? Why should I sadden at the thought of being *here* no more, since I shall be living always in thy realm; and as thou hast ordained, in every step of progress I shall be coming to a better place and nearer the great Centre. O, immortality! ever-abiding life! what matters it to me where I am, since I am to be in no place but one that is good, very good, and I am never to see death.”

And here is where the holy man or woman rests and rejoices as age is advancing and the signs of change and decay are beginning to be seen in the body. Such do not worry, as these indications appear, and as they see that bloom and brightness

are departing from them, but they cheerfully receive this dispensation of the Creator which decrees that the present organization must go to decay; and they know that if they continue to inherit it after the meridian of its strength, they must see and feel something of the process. The feeling of immortality is with them so strong and so clear, that they bear the view of this decay in their systems very much as they notice the daily wear of some garment that has long been a favorite one with them. Indeed, so comprehensive is the feeling of life, unharmed and unimpaired life, with the pure in heart; so truly are they now living in immortality — are they now partaking with their immortal Redeemer, that their reckoning from the present onward is not broken at all by the expectation of death, but extends indefinitely, without interruption. They think of death, that tyrant to the ungodly, only as their servant to remove the obstructions in their way as they come to the “everlasting doors,” that open where the King of glory is. And they aim at living now just as they wish to live and expect to live evermore. As they anticipate that much of their good in another world will consist in mingling with those who are pure and intelligent, and full of sacred love, so they lose no opportunity of enjoying what comes nearest that kind of society here.

They do not feel at a great distance from any good world. There are those who are our own by God's permission and institution, and who are one with us in every sense, except moral accountability. They go from us into the heavenly regions and we are left. But the sanctified do not feel that their departed ones are gone far from them, since they have gone to the embrace of their Saviour, and he is near, very near his consecrated ones below. The borders of this part of the land of immortality certainly reach to the borders of that. There is nothing that shows that there is any chasm between, and the holy heart does not imagine any. (Neither does it seem to them that they will feel like foreigners when they first enter the world to which they go after leaving this. They are at home anywhere in the domain of their Lord.) Hence they have an unbroken satisfaction in being just where they are, or may be. So that in their times of greatest sensible helplessness, and apparent uselessness, they do

not say it would be better for us to die and be gone from this world; for they feel that it is not without the care of their Father that they are laid aside here; and say they, "how can we know how much of active service, and how much of silent admiration and blissful repose will be allotted us in another world. It matters not which world we are in, only that we are just where He that made all worlds is pleased to have us, and doing just what He is pleased to have us do. It is but one eternal life that we are living; a small part here, and the endless future beyond these confines. Obedience to our Divine Lord is our great work — whether to shake off slumber, or give ourselves to sleep, — whether to be active, or to submit to disability."

Who are happy as are the sanctified of God? Who *live in the truth* as do they? They have inwrought in their spirits the demonstration of the truth, declared by inspiration, that the Christian derives advantage from all things; things present and those to come. The outward forms of truth may be in part obscured from their sight by that veil, which is the body, but its life is so communicated to their lives, that they know spiritual truth before it is spoken. And though they see not how the spirit takes its ethereal vehicle as it leaves the body, yet when they hear a pilgrim brother, as he leaves the earth, declaring, "I am done with darkness forever," — and a sister, saying as she goes, "O, it is happy dying — I love to die," they are not struck with surprise, for the truth of immortality had been long living with them and told them of this. That sun which rises to scatter the darkness of the night of death, as the Christian leaves this earth for other worlds, has long been shedding its glorious rays upon the sanctified; for such is their position, so great is the elevation on which they stand, that like those who stand upon the highest points of our globe, they can see the sun always; there being nothing higher on all the earth than that which is under their feet, there is nothing that can obscure to them the light of other worlds. "Blessed are the pure in heart."

"Thou shalt love the Lord with all thy might, and thy neighbor as thyself."

FOR THE GUIDE.

HOLINESS A PRACTICAL GRACE.

BY REV. B. M. ADAMS.

Every development of Christian life, from incipency to perfection, has connected with it a certain amount of positive result. We do not expect great effects from weak grace, or while the soul is passing through the first developments of Christian experience; but, when yielding to the kind invitations of God, and laying hold on the sublime promises of inspiration, the soul becomes permeated fully with the "power from on high," then we expect the spiritual machinery shall move with vastly greater power, and effects according to this increased grace, be seen and felt.

What avails all the grace mortals can have, if it do not render us more effective? Holiness of heart was never given to any soul, merely to give it the "deep rest of rests, a peace serene, eternal;" but also to put forth among men, a living, active, powerful agent, that shall grapple with the world as it is, and with giant power stir the elements of society.

If there be any fault in the majority of those who profess this grace, it is in this; too much of standing alone and retirement from the stern conflict of life among men and things. The guide post answers a most excellent purpose, with painted hands by the wayside, to point the traveller to his destination; but how much better a kind friend to plunge into the dusty road, bear the burdens, cheer the weary hours, and lead the wanderer safely home.

From what we can learn of this grace from the Bible, it admits of no shrinking from any task that has human weal for its object, but holds the soul that has taken its vows to the Bible purpose of life—to glorify God.

A truly holy soul is a being of tremendous strength. God is joined to it. Every power of body and mind is bent to work;

and that consecrated servant, stands foremost in the battle between holiness and sin.

Holiness of heart is needed every where, and must not be confined in its exercise and development, to the closet, classroom, family and Church; it must walk out among men, and lead. The private member of the Church who enjoys it, should do business on a higher scale than the mass of men. A heavenly nobility should characterize every movement. His business should be for God alone, and the world should be able to find it out without a sign to declare it. Contact with the man, should be sufficient to show any individual, that he at least, was free from low aims and sordid avarice. In order to this, he does not need to carry with him an air of melancholy, and have always a cold absent manner; but with his heart blazing with celestial fire throws his whole soul into everything he does.

The minister who feels his Master has given him the "fire baptism," does not need to play perpetually on the key note of our glorious faith, and by confining himself to its technicalities make his pulpit to resound with this particular theme; in order to spread "scriptural holiness" all around him, he must be foremost in all good things, he must show that his spiritual machinery is moved with more power than others; he should not be afraid of contact with the masses, but as a representative of Christ among men, go abroad lifting up his Master, with a zeal, energy and pertinacity, that the world cannot gainsay.

It is the fact that purity takes away fear, freeing the soul from all inward and outward fetters, thus fitting it for work that makes the blessing so desirable. When this is fully established in the soul, the glory of God, as the object of life, coming with all the power that the mightiest thought in earth or heaven can bring with it, fills the whole man, and under the pressure of the clear ideas which radiate from this central thought, the individual moves on to victory, in the steady confidence of a faith that has "overcome the world" through the "blood of the Lamb."

Let us not rest in abstractions, nor be content with particular professions; let us look for grand results. Holiness is meant by Him who bestows it, to be intertwined with life, and

to act on men. Then let all who feel they have it, push the schemes of the gospel to an issue; make their lives a cheerful sacrifice to God,—press in at every open door, and publish the glad tidings, that the gospel is a cure for all maladies. In short let holiness break out in a life of LABOR. All controversies on the subject would then advance it; for opposition to a living, acting truth, always brightens its power. A certain aged, though exceedingly powerful king, pardoned a prisoner who was just about to be executed. The poor man overwhelmed with a sense of his obligation fell at his feet, and after weeping a long time, raised his head, and with a broken voice said, “O King, what shall I do to serve thee? How shall I declare my gratitude?” The old King with a heart breaking over the prostrate man (for he was his own son) sprang from his seat, caught the supplicant in his arms, set him on his feet, and shouted in his ear, “Live! Live! Live!” So would we say to all who profess this grace, and your holiness will recommend itself.

FOR THE GUIDE.

THE SHORTER WAY.

Exemplified in the case of a young man, who was converted, and sanctified, and received a call to preach, within three days.

“Did I not see you on the camp ground at Eastham?” inquired a fine open countenanced young man, as I was on board a splendid New England Steamer, making my way to New York.

You probably saw me there, for I am now on my return from the meeting held at Eastham.

“Well, I went all the way from N——, N. Y., to the Eastham Camp meeting to obtain religion. I saw the notice of this meeting in the Christian Advocate and Journal, and the moment I saw it, I thought that would be a good place for me to go for that purpose. Not that I did not know, that the Lord might

bless me nearer home, but I seemed impressed with the conviction that I had better go there, — so I cut out the notice, and put it in my pocket, resolved that when the time came I would go.”

You of course obtained what you went for?

“O yes! I immediately sat about it, and at the first prayer meeting before the preachers stand, I went forward as a seeker, and publicly confessed my sins. I had been an awful sinner, for I had been a hypocrite. The Lord pardoned me, and made me very happy in his love, as soon as I sought him with all my heart.”

You certainly have reason to be very thankful.

“Yes surely I have, for not only has the Lord pardoned my sins, but he has blessed me much since, so that I now feel that I am all the Lord’s.”

I praise the Lord in your behalf, and feel very much interested in your experience, and I should like to have you tell me all about it.

“Do you remember of speaking one day in the Bethel tent, of a young convert who received the blessing of holiness? Well, when I heard it, I thought, that is *just* what I need, and I then resolved in the strength of the Lord, that I *would* have it. After the meeting was over, I thought I would look out for some one, who appeared to enjoy the blessing, and would inquire what I must do in order to obtain it. I soon saw a man, whose countenance looked as though he enjoyed it, and I asked, if he could tell me how I might be wholly sanctified.”

What did he tell you?

“He said I must *first* consecrate myself wholly, and then I must believe.”

What then?

“I then went off by myself a distance in the grove, resolved to take the direction I had received, and began to consecrate myself. But I could not go far, before one great duty met me, and to get all on the altar, without consenting to do that duty, was what I could not do.”

Would you have any objection in telling me, what that one great duty was?

Here the young man manifested a momentary embarrassment, and then said — “ Why it was to preach the gospel, but I told the Lord *I could not preach*. I said it was not in me to do it, I was ignorant, and weak, and I *could not* preach — I knew I could not. But there was the duty, preach I must, or I could not go a step farther. ”

Here he paused, as if he thought what he was about to say, might go beyond my belief, and then resumed, “ Why, I really believe that all would have been over with me, and I should have *lost my justification*, if I had not consented to preach, for I *could not go one step farther*. O how I felt! and there I struggled! God saying I *must* preach, I saying I *could not preach*. ”

“ Just then I took up my Bible and opened it, thinking I would see what the Lord would say to me, and what do you think the Lord said? Well it was this,” — he then repeated verbatim, “ ‘ For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things which are, that no flesh should glory in his presence. ’ I was so struck that I had not another word to say, and I gave up the point, and told the Lord that I *could* preach and *would* preach if he called me to it. ”

Were you enabled then to believe?

“ Not quite yet, for I found there was something more to get upon the altar, and it was something which was as dear as my life, and the struggle was even greater here, than with the other. ”

Hardly daring to venture farther, yet greatly desiring for instruction to trace the way of the Lord with this interesting young disciple I ventured yet again to say, “ Would you have any objection to tell me, what this yet greater thing which you were required to give up was? ”

“ Well it was this. I have for some time had my affections interested in a young lady. Previous to my addressing her

on the subject, a young minister had been somewhat attentive to her, and I was rather apprehensive that he might stand in my way. I spoke to her on the subject, but she said she would *never* marry a minister. This all came up before me, and I saw that all would not be on the altar, till she was given up also. The struggle was *hard*, but by the help of the Lord I succeeded, and *all* was given up."

Well, then you were enabled to believe?

"Yes, then I was enabled to believe God *did* receive me. I could not doubt, for there was the *promise* that God would receive me, if I gave up all. I *dared* not doubt. And O *such* a change! Why, I felt it through my body as well as my soul. I knew that God had sanctified me wholly."

The above, reader, is, as nearly as we can remember, the substance of a conversation with a young man of fine natural, and some acquired abilities. It shows how rapid the processes of grace may be, when there is promptness in yielding to the monitions of the Spirit, and where the young disciple is quickly met with teachings, calculated to inspire his faith. The question is sometimes asked, "Where does justification end, and sanctification begin?" Let such carefully ponder the manner of the Spirit's leadings with this young convert, and they will find an answer to the inquiry. God had brought his ancient people up to the borders of the promised land, and they looking at the formidableness of their enemies, and their own weakness, instead of relying on the promise of Almighty aid, refused to go forward, and were consequently *condemned* for their disobedience and unbelief. As they would not go forward they were compelled to go back. Were they justified before God? Reader where are you to day? You cannot retain a state of justification, if you are refusing to comply with the command of God, "Go forward." If there is some great duty in the way of your entire sanctification, as in the case of this young man, hasten to get the matter settled between God and your soul, or by your refusal, you will lose your justified state, and God will write you down *condemned*, despite of all your fancied ideas of justification. You *cannot* be justified and condemned at the same time. It involves a contradiction of terms.

SUPPLEMENTARY.

"But now being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life."—Rom. vi.—22.

Since writing the preceding, the writer has received a letter from the young disciple therein referred to. It will interest the reader to know how evidently the fruits of holiness are being brought forth in his case. The letter has just been received, and was written about four weeks subsequent to the experience we have related. Surely, the manifest absorption in the cause of Christ, the holy boldness, and the maturity of faith here exhibited, is sufficient to convince the church of the utility—nay, the duty of urging young converts to the attainment of present and entire holiness. Who can question the expediency of relating *experience* on this subject, when we observe the effect in the case of this young convert. It was the recital we had given of the experience of this grace in the case of a young convert, that the Lord made use of, in inciting this young man to seek the blessing, and in enabling him to apprehend that it was the privilege of young converts to be holy. And yet some have been so mistaken, as to question gravely the expediency of encouraging young converts to expect this attainment early in their heavenward career, and have judged the profession of this attainment from the lips of such, injurious. In the letter just received, our young friend informs us, that immediately on reaching home, he told his parents what great things the Lord had done for his soul. His father was an unconverted man, and had not been willing to be addressed about his eternal interests. But now he sat, and heard his son talk all the afternoon, about the wonderful transformations grace had wrought. The son, since the Lord had translated him from the kingdom of darkness, had been much in prayer for the awakening of his father, and now he says, "I saw how the Lord had been answering my prayer." When evening came, the son proposed having family worship. So far had grace prepared the way, that the father quickly assented. And now the affectionate son,

in the strong arms of faith, brought his father to the feet of Jesus. "I prayed" says he "for my father's awakening, and the Lord heard and answered. I then explained to him the nature of a change of heart and prayed for his conversion," and Glory be to God! he has since been converted. My mother I had thought knew something about religion, but when I began to tell her my experience, she said, she did not enjoy religion; her religion had been nothing more than morality. I asked her if she was willing the Lord should give it to her *any* way he saw fit, and she said *yes*! Then said I, "Mother you shall have it." The son then knelt down beside his dear mother in prayer, and greatly did the Lord strengthen his faith, as he brought her, also, in mighty prayer to the foot of the cross. Believing that he had received the thing he had asked, he arose strong in faith. On rising from prayer, his mother expressed herself as not feeling as clear as she could wish, but so confident was he that his prayer had brought virtue from Jesus in her behalf, that he, with an assured faith, told her that she would feel better soon; she had only to keep trusting in the Lord, expecting the evidence, and it would be given. So sure was he, that he left the room, and retired up stairs, when not long after, his mother called him, exclaiming, "The Lord has cast all my sins behind his back." The mother expressed her amazement, but her son assured her, that he did not think it at all strange, for she might have had the evidence sooner, if she had only believed, as soon as the Lord wanted her to. He closes up his interesting letter, saying "O praise the Lord he is doing such a great work here."

* * * * I am making preparation for the ministry as fast as I can." He speaks of entering an institution shortly, where the facilities for study may be favorable—says, the brethren are calling him to exhort, and the Lord gives him manner and matter, and he is trying to live in the discharge of every duty, and the Lord blesses him beyond all he can ask or think.

What a work of the Spirit do we here behold, in one so recently converted. No wonder that the adversary has taken pains to persuade us, that converts so young in experience, should not be taught to expect the blessing of entire sanctification, and that the professions of those who believe

they have so attained, are calculated to exert a dissuasive influence.

Tremendous, indeed, would be the inroads on Satan's kingdom, should a christianity of this stamp prevail. This is the christianity that was exhibited in the lives of the apostles. How soon might a book of *acts* similar to the *ACTS* of the *apostles* be written, giving a history of the modern achievements of christianity, which might compare with those of an earlier period, if its entire renovations and power, were thus early and earnestly exhibited, in the lives of its professors!

AUTHOR OF THE WAY OF HOLINESS.

Christian Experience.

FOR THE GUIDE.

THE EXPERIENCE OF A BRITISH SOLDIER.

Dear Brother in Christ,—

UNDER a deep sense of my duty to my precious Saviour, for what he has done for me, I feel constrained to confess him before men; particularly those who are of our own calling—soldiers.

In July, 1853, I came across a number of the "Guide to Holiness;" my attention was arrested by its title. I read it over several times and found it just what I needed. I sent for and received the back numbers from January, 1851. Three months afterwards, I received the great blessing of "*perfect love*." Oh, that I could describe the change I then felt! Truly all things became new. I bathed in a sea of glory. I arrived in a land of perfect peace. For about ten days I was like one let down from heaven; I had not a single temptation, and it appeared to me that the enemy had taken his flight forever. I could think of nothing but Jesus, and "the more excellent glory on high." Surely this was a sweet foretaste of what we shall shortly enjoy in our Father's house. Oh, sweet place of rest! how delightful it sounds to me who am so far away from my native country.

I entered the army in 1847. I was sent out to one of the

Ionian Islands ; separated from all the means of grace, with not even a minister of the gospel to speak to. There, in that lonely island, Jesus sought me out, and far from home I obtained that which I despised and rejected when in the midst of God's people. How wonderful are the means which God employs to call sinners to himself. Let none despair of pardon, since it was bestowed on me, who though young, was a great sinner. Let none despair of Holiness, since I, the vilest of the vile, obtained it. I had many obstacles in seeking both justification and sanctification. The enemy told me that I could not lead a godly life in the army ; that I would have great opposition if I attempted it. I had been seeking pardon for two years. I was unhappy, melancholy — almost in despair ; but Jesus took me in, and I am now happy and contented — all is joy, peace, love — Christ is mine and I am his. Hallelujah !

My only desire now is to be made more like my heavenly Master. But it may be asked, "Has this been your uniform experience since you found the second blessing ?" No ; temptations, trials and sufferings have been my lot, but in the midst of all I have been happy in God. The enemy has again and again assailed me, but I have been enabled by divine grace to resist him. The waters of life everlasting are becoming sweeter and sweeter, and I find the paths of holiness to be the paths of "perfect peace." Dark clouds have of late been permitted to intervene and hide as it were my Saviour's face for a time, but still I could hear his sweet voice from behind the clouds, assuring me of his love. Shortly after I obtained the blessing above referred to, I was severed from the means of grace and still continue separated from them, but Jesus is my companion and comforter, yea, is MY ALL. My present calling is a dangerous one, but as it is my duty I will not fear. Oh ! the happy hours I spend in the solitary woods, where no eye can see, no ear hear but that of Jesus. "Oh ! that the world would taste and see the riches of his grace." It is now nearly four years since I gave my heart to God. I was then nineteen.

I owe my conversion, under God, to a sister J——n, whose holy example and fervent prayers were instrumental in bringing five of the family to the Saviour. O, the power of prayer ! who can estimate it ? Since that period, has elapsed the happiest portion of my life.

How sweet to live in the immediate vicinity of heaven !

"There is my house, my portion fair,
My treasure and my heart are there.
And my abiding home."

I rejoice when I hear of any who have found the blessing of

perfect love. (I find great benefit in the perusal of the Guide. In its experiences I often read my own portrayed in language much plainer than any I could employ.) And now, dear sir, hoping that these few lines may prove an encouragement to believers and especially to military men, I remain,

Yours in Christ,

W. R.

Sergeant —— Regt.

New Brunswick, Oct. 31st, 1854.

FOR THE GUIDE.

PERSONAL EXPERIENCE.

SOME four years ago, God, for Christ's sake, forgave me my sins. Since that time, until within a few weeks, my life has been a repetition of the old story, sometimes up and sometimes down, now on Pisgah's top and now far down in the vale by the sluggish streams of Babylon, with my harp upon the willow. With regret I must say, that although early instructed, and a firm believer in the doctrine of sanctification, I was restrained, through fear of the increased responsibilities it would bring upon me at home and abroad, from seeking it with any degree of earnestness; though at times I made a few faint efforts towards its attainment. My Christian life was very far from being perfect before God; and these imperfections were the subject of daily confession and humiliation. Thus for years I plodded along; not content with my attainments, and yet not daring to seek for more. Sometime since, however, feeling it a duty to urge and present the doctrine of holiness, I formed the resolution in my own mind, to give myself no rest till I could, from blessed experience, speak of a perfect redemption. I immediately began the work of laying my all upon the altar of sacrifice, and after having tremblingly disposed of one thing after another, supposing that all was upon the altar, I commenced to struggle for the blessing; but it did not come. I searched and searched, yet could not discern the reason of its being withheld, until happening at a friend's house one afternoon, where, among the company present, were several who professed holiness, a bound copy of the Guide, (the eighth volume I believe,) was brought forward, and a piece entitled "Sanctification in particulars" was read and commented upon. It was like opening a new mine to me. I was forced to confess that ALL was not given up, and indeed that I had not been willing to give

up all for Christ. Poor human nature shrunk from the cross and desired a release from the fiery ordeal. But it could not be. The die was cast. Like Cæsar, I had crossed the Rubicon and I dared not return. I had promised God, that if he would show me the way, I would walk in it. My vows were registered in Heaven. I dared not look back. But O, who can describe the mental agony of the conflict! It was like cutting off the right arm, or plucking out the right eye. God alone knows how I was brought through—to his own Omnipotent arm the victory is due. As we knelt in prayer, a brother present, who, as I supposed at the time knew nothing of my feelings, led in devotion. The Holy One of Israel was in our midst, and the grace of supplication was poured out. In his opening prayer, brother B——, among other petitions, prayed fervently that I might *then* enter into

“The land of rest from inbred sin,
The land of perfect holiness.”

I clearly perceived that the time of sacrifice had arrived, and if I ever intended to be holy, I must *THEN* surrender *ALL* a *willing* offering. One effort, and through the assistance of Divine grace all was laid upon the *hallowed* altar. And O, what self-loathing followed this act! The offering which I had so long hesitated to make, appeared so polluted that I trembled lest it should be rejected;—but just then a view of the Saviour hanging on the cross, diverted my attention from the offering itself, and I immediately began to contemplate him as the victim that had atoned for *my* sins. Seizing this thought I plead that, since he died for me, his blood might *then* avail. I exclaimed, “Thou *dost* save! Lord I *will*, I do believe; thou wilt, thou *dost* this moment save:”—when such a flood of glory filled my soul, that I could no longer pray, and sinking down upon the carpet, with the words “Glory to the Lamb” dying from my lips, I felt

“The speechless awe that dares not move
And all the silent heaven of love.”

For some time after this exercise, all remained silent; there was a calm, a hushed, subdued, and breathless calm, which rested upon us. Not, indeed, the calm of death, but of *life, eternal* life. So enchanted was my soul, that it dared not move, lest the blessed vision should depart. A dream, thought I, it cannot be; *no, NO, it is, it must be*, a glorious reality. Before my eyes was the cross, and upon it hung MY Saviour, bleeding, yet smiling upon me with unutterable tenderness. Truly my heart was full; and with the poet I could exclaim,

"O who's like MY Saviour, he's Salem's bright king;
He smiles and he loves me, and learns me to sing."

Oh yes; he learns me a new song—a song of dying love—a song that an angel might covet, or a seraph desire. The feeling of my enraptured soul cannot be better described than in these thrilling lines from the Guide:

"I was filled, I was filled with the power divine,
I felt that the joys of an angel were mine;
I was filled, I was filled with the goodness of God,
I drank from the streams of his blissful abode:
Rich manna, *sweet manna* dropped down from the sky
Fresh from the blest land where the flowers ne'er die."

Since that time, my course has been upward and onward. Trials of no ordinary character have come upon me; temptation in numberless forms has been presented, but out of all, the Lord has brought me safely; and time after time, as one fiery ordeal has succeeded another, has he repeatedly set my feet in a larger place. "Glory to the Lamb!" My soul is unutterably full; it cannot be expressed. I expect trials, temptations, and discouraging influences; but at the same time, I expect that God will keep that which is committed to his care unto the end; and while I live, I shall neither regret or forget the day or the hour, when I, by grace divine, was permitted to enter into the rest of faith and was made clean.

"I may cease to remember the home of my youth,
Where first I was taught in God's sanctified truth;
I may cease to remember who gave me my birth,
And oblivion's dark pall hide all scenes of the earth—
But the time and the place where my heart was made clean,
And set free from the power and bondage of sin,
Are on my heart's tablets unfadingly traced,
And throughout time's changes will ne'er be effaced."

To God alone be all the praise for what he has done. Far be it from me to covet the praise of my fellow-men; rather let me lie low at the foot of the cross, and find my highest bliss in bathing in the purple flood which flows from the wounded side of my dear Redeemer. If in our weakness he has manifested his strength, to him alone the glory belongs, and to him it shall be given forever. My purpose is still to follow on and know more and more of the height, and depth, and length, and breadth of the love of God in Christ Jesus our Lord.

The world is a scene of trial, and holiness of heart is the only thing that can counteract the influences of sin which, like a dreadful miasma, floats on every breeze, and is inhaled at every breath. O, that the ministers of Christ, the heralds of the cross would preach this glorious TRUTH, not from theory and

hearsay merely, but from an inward experience of its burning fulness in the soul. Then should we see Zion "look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners." May God speed the happy day.

Amen.

G. S. A.

Greenville, Sept. 18th, 1854.

Poetry.

SELECTED.

NEAR TO THE CROSS.

When o'er my soul Earth's dusky shadow flings,
And in its weariness it sighs for wings
To waft it to the mansions of the blest,
It finds amid its grief the sweetest rest
Near to the cross.

When my heart's cherished treasures one by one
Pass to the darkness of the voiceless tomb,
I calmly trust to meet them once again,
And find relief from loneliness and pain
Near to the cross.

When o'er my spirit-harp, grief's rude wind sweeps,
Evoking saddest murmurs from its deeps,
I think of One who drained Life's cup of woe,
And find the peace He ever will bestow
Near to the cross.

Humble, yet trusting, with undaunted heart,
I will press on till called from Life to part,
And count it a rich blessing from God's hand
That thus He biddeth His belov'd to stand
Near to the cross.

And when these Earthly years are past and gone,
Temptation's battle fought, the victory won,
From Heaven will gently come this message down,
"They that have borne the cross have won a crown
Never to fade."

FOR THE GUIDE.

THE STORMY CLOUDS ROLL'D O'ER ME.

The stormy clouds roll'd o'er me,
 (I recollect it well,)
 And heavily that darkness
 Upon my spirit fell;—
 Upon my heart and on my brow
 Were sorrows which are not there now.

The mighty one above me,
 Descending to my soul,
 With all his power to love me
 And make my spirit whole,
 Hath touch'd with more than human art
 And heal'd my broken, bleeding heart.

No troubles now surround me;
 No fears my peace annoy,
 But LOVE, who sought and found me,
 Still constitutes my joy.
 How safe the soul, how sweetly blest,
 Which reaches thus the heavenly rest!

L. M.

Editorial Miscellany.

TO THE READERS OF THE GUIDE.

Dear Christian Friends:—

Will you allow us to call your attention, now, at the commencement of 1855, to certain practical matters connected with a life of holiness?

We have felt the importance of spreading before you in the Guide from month to month, such suggestions, facts and principles, as promised to *help our readers into the way of holiness* and we do not purpose to relax our efforts to that end in time to come.

But we feel that we should be wanting in fidelity to you, if we did not also seek your *establishment* in holiness by every means at command. No man will long continue to enjoy holiness, even after obtaining the clearest present witness of it, unless he shall steadily and industriously cultivate it and seek to grow in grace.

WE MUST TAKE TIME TO BE HOLY.

Take time *to read the Bible*. Read it slowly, deliberately; not in a hurried manner. Let the daily reading of the scriptures on your knees before the Lord, constitute a part of your private devotions. There, you will frequently find it good to pause upon it, to scan it verse by verse, and to convert its idea into prayer, and utter it, as ejaculations of request or praise.

Take time *to pray*. Don't let your devotions be hurried. Be careful to *secure* time for this delightful exercise, by proper forecast and the due arrangement of your business. "*Wait upon the Lord*"—so shall your strength be renewed. Treat your Saviour with *respect* in the closet. Depend upon it he is there at the appointed time. Be there to meet him. Secure if possible calmness of spirit before entering your place of prayer. Do not *rush* into his presence. Approach him with filial, reverent love. Labor after composure of spirit—inward recollection. Get the thoughts steadily fixed upon Christ—your Friend, Brother, Saviour, now present—Light of your darkness—Helper of your weakness—Conqueror of earth and hell. Behold him. Let other thoughts die out of the soul. Let the world be shut out, and God be shut in. In his light you shall *see light*. From Christ the central idea, the thought shall presently become delightfully and profitably excursive. The soul shall *see itself*;—its relations—its position—its wants—its only source of help—its progress already made, and the land before. There need not be formality in the closet. The views that break upon the soul there may very properly and profitably find expression in fragmentary and unstudied phrase. The more simple and natural the better. No ear is present but the ear of God; and language reacts happily upon thought.

The soul abandoned to its instinctive action, under the gracious inspirations and constraints of these interviews with the Redeemer, will often give forth in its responses to the heavenly vision, accurate notes of its present position, and aphorisms of godliness, valuable to itself in all after life. It is while the soul holds itself steadily thus before the Lord that the mysterious transformation into his image takes place, realizing the language of Paul, "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Let us not underrate the interior work—the principles by which the Spirit of God achieves its wonderful, gracious triumphs in the soul. We may well tolerate a profound and utter despair of being able to exhibit the fruits of sanctified affections, unless by the habit of daily communion with God, the heart is kept in a state of constant and conscious purity before him. The stream will never rise higher than the fountain,—the external demonstration will, on the whole, be the legitimate and natural expression of the condition of the mind.

But, Dear Friends, while we are constrained to regard the foregoing views as truthful and even worthy of great emphasis, we are disposed to draw attention to another view which may possibly impress you as in contrast with it.

Let us then exhort you, **THAT YE BEAR MUCH FRUIT.**

Doubtless it is true that no steadfast life of outward piety can be looked for, except as the result of so complete a renovation of heart as shall put it thoroughly into sympathy with the government and plans of God.

But then, when this renovation of heart is reached, a life of constant and *special practical devotion to God must ensue.*

This is the order of God. "Every branch that beareth fruit He purgeth it

that it may bring forth *more fruit*." (The candle put under a bushel goes out. The life which is forbidden to express itself, dies.) You have now the blessing of perfect love to God and you love your neighbor as yourself. Let the grace that is in you *speak*. Give it unequivocal, palpable utterance in word, in act, in manner, and especially in a heroic devotion, intense and life-long, of self and substance, to God and the interests of your race.

Pardon us, Brethren, if we call your attention specially to one point of christian duty. Have we all considered the importance of devoting our *substance* to God? Do we realize that money is a talent given us *in trust*, by our Heavenly Father? That He requires at least a *proportion* of all our net receipts? Have we prayerfully sought light from above upon the path of our duty in this matter? Do we practice benevolence upon *principle* and by *rule*? We are nearly all of us members of some branch of the christian church. The denomination to which we may severally belong patronizes several objects connected with the progress of truth, and the ultimate triumph of the gospel. Do we make a point of giving to these various objects such several amounts annually as our finances warrant? or do we give by impulse, more, or less, or nothing, as a given cause may be fortunate, or unfortunate or wanting in an advocate? We are sure, dear Friends, that you will all see on looking a moment at the subject, that a course so utterly destitute of principle cannot be safely pursued.

Let us suggest then that now at the commencement of the year 1855, those of you who have not done it should prayerfully fix upon a plan of beneficence for at least the current year. What is the amount of your Lord's money in your hands?

What were your net receipts last year? What proportion of these receipts do you believe you ought to bestow in acts of charity and mercy, and in the support and promotion of the gospel? Having ascertained the amount, and leaving about one fourth of it to be bestowed in response to occasional calls, how do you propose to divide the remaining three fourths among the several great objects of christian benevolence promoted by your denomination, or on foot in the community where you live.

Do you not, christian brother, think, upon a little reflection, that some plan more or less like that indicated above would result in the distribution of your patronage in better proportion to the respective merits and necessities of the several beneficiaries? Would it not probably increase the amount of good accomplished by your benefactions over that of former years? Would it not be likely to react happily upon your spiritual prosperity? Might it not be a valuable example to your family? to your neighbors? to the church of which you are a member?

We leave these suggestions with our dear brethren only reminding them that "if there be first a willing mind it is accepted according to that a man hath." And if there be not a willing mind in any of you, then undoubtedly you have reason to suspect that you are not yet entirely sanctified. In that case, the first thing to be done is to *get the grace*. But in order to this, you will find it necessary to make the consecration of yourself and your possessions *up to your present light* to God. Contend then in prayer to God against the felt earthliness of your heart till it consciously yields itself up to the divine will, and then like a planet moving in its orbit, you shall go steadily on in your path, fulfilling the will, reflecting the light, and basking in the smile of God.

January 1, 1855.

EDITORIAL CORRESPONDENCE.

DEAR BRO. D: —

After visiting Hamilton, St. Catharine, Dundas and Guelph, I came to London; which I reached on the afternoon of Friday, Oct. 20.

I had met the Rev. Mr. Wilkinson, Superintendent of the London Circuit; (there are no *stations*, or very few of them, in Canada,) while in Hamilton. From him I had received a *Canadian* greeting and welcome to his charge; which you will please to understand is a very *cordial* one always.

He was to be absent on the Sabbath of my stay there, and it was arranged that I should attempt to supply his lack of service. I did so, addressing as usual in Canada, a devout and large assemblage. I spent about a week in London and its vicinity; enjoying while there, the hospitalities of the Civil Engineer of the city, brother Samuel Peters and his excellent wife, and the company of Rev. bro. Stobbs, the junior preacher of the Circuit. It was to me a very pleasant week. The weather was charming, and my intercourse with the people was agreeable, and as I trust not without profit. The meetings—for we had meeting every evening—were attended by a very gracious influence, and the accommodations and associations of my *home* were just such as a christian man, far and long away from his own family circle, delights to enjoy.

May a thousand blessings from "Our Father" come down upon that dear household.

From L., I made two excursions into the country. One to Ingersol, and the other to St. Thomas. In each place I met a very cordial reception from the Minister, enjoyed a little season of pleasant intercourse with the people, and obtained a number of subscribers for the "Guide."

At London, as in every other place I have visited in Canada, so far as I recollect, the programme of services for the Sabbath, is, —

Public worship at 10 1-2 A. M

Sabbath School and Bible Classes at 2 P. M.

Preaching again at 6 or 6 1-2 P. M., followed by Prayer Meeting in the basement of the church, till 9.

My convictions have long been in favor of that arrangement of Sabbath services in preference to any other for town or city congregations. In rural places where the people come to church with their carriages, and from considerable distances, a morning and an afternoon public service, with Sabbath School between the two, is perhaps as convenient an arrangement as can be adopted. But where the people live quite contiguous to the church, it seems highly impolitic.

A sermon morning and evening, with Sabbath School, &c., as a distinct service in the afternoon, is an order which has several important advantages, as it seems to me, over the other.

1 A sermon in the morning and another in the evening, is a tax much less severe upon a minister than two sermons one following the other almost immediately.

2 The Sabbath School can be more thoroughly attended and conducted on the plan of making it a distinct thing than of making it an *adendum* to another service. This is true for several reasons.

It is easier to get teachers for the school. They are in better spirit for their work after a brief season of relaxation and refreshment, than after sitting in church an hour and a half or more.

Scholars can be induced to attend more numerous and they also are in much better condition to be benefited coming directly from their homes to school, than when called from a service in which they have already been confined for a period quite as long as the usual exercises of the school. The Pastor can give his attention to the school on this more thoroughly and more properly than on any other plan.

3. It is a better arrangement for the congregation because the second sermon will be a better one, other things being equal, when the preacher has an intermediate season for relaxation and thought, than when it follows closely a previous effort.

For similar reasons the congregation is in a better mood to hear the second sermon when it is in the evening. Usually too, and especially after working the plan a short time, it will be found that the congregation will be larger than was the one in the afternoon.

Another reason for this preference is found in the fact that where an evening public service is given, followed by a prayer meeting, persons awakened by the sermon will often tarry to the prayer meeting and be saved, who, had the evening meeting consisted only of prayer, would not have attended at all.

I can only account for the tenacity with which some churches cling to the practice of holding a morning and afternoon service, instead of a morning and evening one, by ascribing it to the simple power habit. The time was, when, the village being small, the larger part of the congregation came from a distance in their carriages. An arrangement that should save these families the necessity of two journeys instead of one to the church and back on the Sabbath, was, under the circumstances then existing, good policy. But those circumstances have been changed.

The little hamlet has become a large town,—the village has grown to a city. The congregations of the several churches live quite contiguous to their respective places of worship.

The causes that compelled the adoption of the former clumsy arrangement no longer exist, but it is retained simply because the fathers did so.

In some places the necessity for an evening public service, has led to the expedient of *three sermons* per Sabbath. This is worse yet. It is an undue amount of preaching for any man to *hear* habitually. It is exhausting to the preacher, and it makes of the day of rest, a day of perturbed and hurrying toil for all parties.

On Friday, Oct. 27, I finally left London for Detroit, where we arrived at about 10 1-2 P. M.

It was on the morning of that day that the dreadful collision of the night express train from the Falls, on the Great Western Railway, with the gravel train occurred, in which about fifty persons were instantly killed. We passed the scene of the disaster after dark. Some of the bodies I believe had been removed, but a large number had been collected and laid together in a car, with the view to their conveyance to Chatham where the coroner's jury was to sit in investigation of the cause of the disaster the next morning.

Many of the passengers of our train were eager to look upon the ghastly spectacle—I was not. The very thought of their sudden and horrid death was painful to bear. I could not but think, in that moment how many plans were

frustrated, how many enterprises forestalled, how many day dreams of worldly bliss broken. What tender ties were dissolved, what strong arms were broken, what affectionate voices hushed. How many homes were made desolate, how many widows and orphans created, how many aged pairs bereft of the hand that was to smooth their passage to the grave.

But ah! these spirits were hurried into the presence of their God. There was absolutely no warning given. Up to the last moment, they were utterly unconscious that any danger was to be apprehended. Doubtless at that moment some were planning, some were talking, some reading and some sleeping. The tidings came in the blow. An instant crash and they opened their eyes in eternity. They were here, they were gone. They were living, they were dead. They were probationers, they were standing before the throne.

Thus the God of Providence often embodies portions of divine truth in fact.

"Be ye also ready, for in such an hour as ye think not the son of man cometh." "Prepare to meet thy God." "Set thy house in order, for thou shalt die and not live." These and kindred warnings have been iterated till they fall on the dull ear as commonplaces scarcely to be noticed.

But a fact such as the disaster of the 27th ult., or the loss of the Arctic, seems to transmute the teaching into reality, to thunder upon the sensibilities what the intellect knew before, to map our relations to eternity and God, and thrust the fearful showing in the very face of man. Thus too God sends abroad the messages of his will, and bids them smite on hearts that could not hear, or would not listen, to didactic truth. Such providences speak, also to the church and the ministry, and tell us that there are other reasons than the brevity of our own lives why we should do with our might what our hands find to do.

On the next morning after my arrival in Detroit, I sought the residence of our friend, Rev. brother Carter, and found that his little child was afflicted with what was then feared, and afterward ascertained to be, the Small Pox. Of course I was debarred his society during my stay, and I soon came to feel my self pretty thoroughly among strangers. I spent something more than a week in Detroit and its vicinity, enjoyed several very profitable meetings and formed several pleasant acquaintances, particularly with Rev. bros. Collins and Wilbur, the former the P. E. of the Detroit District, and the latter now pastor of the First Church in Detroit, late of Buffalo, Genesee Conference. With the other ministers in town I had less opportunity for association but was impressed with their earnestness and zeal in the cause of God.

Detroit is growing rapidly, and is doubtless to become one of the great inland cities of the States. But from all I could learn while there, I am fearful that the religious element is not keeping pace with the growth of the city. O, it is an evil omen of the times to come, that the great centres of commercial exchange in our land are gradually outgrowing their own churches and thus swelling out of the grasp of the moral conservatism of christianity. What shall be done to arrest the decay of godliness in our cities and large towns? This is a problem worthy the attention of the best minds in the church. I confess my own convictions are that the evil grows out of the fact that great worldly prosperity has been enjoyed by christian men, especially for some twenty years past. Prosperity, instead of leading to increased gratitude and enlarged plans of christian beneficence, has resulted in the larger dedication of time to worldly pursuits, and the management of capital; this has diminished attendance on the social means of grace—class meetings, conference meetings, and prayer meetings—it

has first minified and then utterly destroyed the family altar out of many houses, and in many instances where it has left the form, it has taken away the power of godliness.

The reform must begin with the ministry where all reforms begin. Let us see to it that we are free from this dreadful taint ourselves. What do we preach for? *A salary and a name?* Or does the love of Christ constrain us to wear our lives away in labors for the church of God and for perishing men? We must lift up our voices like trumpets, and at the hazard of being regarded sensorious, show our dear brethren their sin and their danger. Let us press their consciences till they are sore:—nay till they yield to truth. There must be repentance—general deep repentance. The church must come to her knees in mighty wrestlings for the Spirit. Then I believe the glory will return, and not till then. Meantime, let each of us—ministers and people, endeavor to be right for himself before God.

Very faithfully yours,

B. W. GORHAM.

MARSHALL, Mich. Nov. 14, 1854.

BOOK NOTICES.

Laura's Impulses; or Principle a Safer Guide than Feeling.—This is a story designed to show the dangers to which an impulsive spirit is exposed when not controlled and regulated by religious principle. Like many other books of the same class, it has a twofold moral, applicable both to those whose case it describes, and to those parents and others whose duty it is to correct these defects, but who are restrained from doing so, by an over indulgent spirit.—*American S. S. Union.*

Boston: H. Hoyt, No. 9 Cornhill.

Alice Clifford, and Her Day Dreams, is the title of another book for the Juveniles, just published by the American Sunday School Union. It is a perfect *prober* of the heart, exposing its deceitful character, while it illustrates in a well written story some of the mysterious means by which God exhibits to the sinner his guilt and attracts him to the Saviour of men. It forms a valuable addition to the list of S. School publications.

Boston: H. Hoyt, No. 9 Cornhill.

We have received from Messrs. F. & G. C. Rand a beautiful copy of **FORRESTER'S BOYS' AND GIRLS' MAGAZINE** for 1854, bound in red cloth, gilt edges, &c. We take pleasure in again calling attention to this periodical as one every way worthy of public patronage. It supplies, in our judgment, a very important desideratum in our periodical literature. While it is not of that strictly religious character which would place it in the same scale with our Sabbath School papers, its moral tone and instructive matter are such as raise it far above the literary trash with which the country is flooded. We hesitate not to say, with the press generally, that so far as we know, it is the very best thing of the kind published. Price \$1.00 per annum. Boston F. & G. C. Rand, No. 7 Cornhill.

✂ We invite the particular attention of our readers to the notices, &c., contained on the cover of the Guide.

FOR THE GUIDE.

CONVICTION.

BY REV. JESSE T. PECK, D. D.

IT IS POSSIBLE TO BE HOLY.

If entire salvation from sin in this life be impossible for reasons found in the nature of God, as they can not relate to His power, they must to his will. And how, we ask, does the intimation appear when fully expressed? God has the power to cleanse us entirely; but He is not disposed to do it! He prefers that inward corruption should remain in those He intends to save! He loves sin more than holiness! Alas! This is blasphemy; and yet who can claim that it is not God's will, that it is not His choice, His Divine preference to remove all corruption from the hearts of His people, without asserting it. No, this cannot be true. From the infinite holiness of His nature, He abhors all sin — not any particular form of it merely, but every conceivable form, because it is sin, and he cannot prefer it to holiness. The argument from His infinite love is perfectly conclusive. With all the affection of a benevolent Father He yearns over us, and longs to see us washed, and saved completely from this ruinous defilement. Yes, He is more than willing. He is anxious. He has entered upon the most stupendous system of exertion for the accomplishment of this very purpose. Think, I beseech you, of any wrong which you find in yourself—of the least remaining depravity, and then think of the purity of God, and the efforts of His love to purify you, and see if you can say, or for a moment entertain the idea, that He is not willing to deliver you from it. No sane mind can do it. Another point of great importance is gained. Lay hold of it by a faith that will never yield. "It is the will of God even your sanctification," in the highest, fullest sense. In God there is no barrier to the progress of this work to its entire completion. What feelings of soul does this truth originate? Are you not dissolved in humble, adoring gratitude, as you entertain it; and

as putting the two great facts together, you exclaim, "God is able and willing to deliver me from all unrighteousness?"

But can we find this impossibility in the nature of the remedial dispensation? That is, while the power and the will which our entire deliverance requires, reside infinitely in the Divine nature, is the scheme of redemption such as to be of necessity only partial here? Are the provisions in their own nature defective either in efficiency or in adjustment to the Divine Will? This would surely be an unworthy view of the wisdom of God — of the efficacy of Christ's blood and of the power of the Holy Ghost. Is it possible to conceive, strictly speaking, of a scheme of salvation that is partly, and *only* partly efficacious — that can relieve us from a portion — a large portion — nearly all indeed, of our sins, but not from the whole of them? What is required to save a soul in any sense, — from any part of its sins? Most evidently satisfaction to Divine justice, a full, a perfect atonement, and an actual influence of Divine efficiency; and can anything more than this be demanded for *the utmost* salvation? To begin the work in its lowest degree, requires infinite love — infinite atoning merit — infinite efficiency, and this is all we claim, all we want for the work of entire salvation. No, there is no impossibility in the scheme itself. If it can save from a single sin, it can save from all — if from the lowest, it can from the highest degree of impurity, and if from the vilest forms of iniquity, as in the first work of mercy in a sinner's heart, it can from the less enormous remains of the carnal mind. Let this point also, *rest*, in the clearness and strength of your faith. The plan is no partial one; it is worthy of God. It is adjusted to *the whole* necessity. To attempt to limit, is to destroy it, and this you will never do. You will rather rejoice in the clear assurance that "the blood of Jesus Christ cleanseth from all sin;" that there is actually no want of your nature which is not provided for.

And *must* we stop to inquire whether, in the nature of man there is any necessary obstacle to the full triumph of Christ in his soul? It seems hardly required, for who would say that corruption is so deep that it cannot be equalled by the atoning

blood ; that the stains of sin are so dark and indelible that they cannot be washed away ; that such is the obscurity, the unworthiness, the weakness, the nothingness, of a poor, weeping, pleading believer, as that no power, no efficacy can prevail to make him pure ? True, there *may* be, an insuperable difficulty in man. He may decline the cleansing blood. He may refuse the saving operations of the Holy Ghost. His will may not harmonize with the will of God, and hence, though Christ is fully able and willing, yea, anxious, to cleanse him entirely, it will not be done. But it is not of such a case that we are speaking. Suppose rather the spirit to be entirely yielding ; to loathe utterly, and renounce forever, its inward depravity ; to make, in the best manner possible to its graciously aided powers, an entire consecration of itself to God forever ; to throw itself without reserve, upon the merits of Christ for a full salvation, believing this moment that the blood is sufficient — that it can save to the uttermost — that it will and does *now* save from all indwelling sin ; then, under these circumstances, is there anything in the nature of sin or in the enfeebled and undiscerning condition of the human soul, that *must* and will inevitably prevent the completion of the work ? No, brother ; I can not admit it. If it were to be accomplished by human power, then the resistance would be too strong — the work too great ; but it is God who says, “ Come let us reason together ; though your sins be as scarlet they shall be as wool — though they be red like crimson they shall be whiter than snow.” It is the blood of Jesus and not human merit. Then

“ My flesh which cries — it cannot be
Shall silence keep before the Lord,
And earth, and hell, and sin shall flee,
At Jesus’ everlasting word.”

And as to the interests of the converted soul there can be no question. These are surely all on the side of entire salvation. No fact is more painfully evident, to the consciousness of the devout Christian, than that his remaining corruptions mar his peace, interrupt his growth in grace, and weaken the power of his faith, and his religious efforts in behalf of others. No moral necessity can be found in ourselves — in what it is lawful or

expedient for us to do, in what we can rationally hope to enjoy, or what, in this life or the next, we can reasonably dread, for our retaining aught of our inward sins. No. The argument is all on the other side. We are hastening to the world of retribution, where all our interests are in a world of immaculate purity. Could we but know the power of holiness to bless, our longing hearts would pant for it, until we could realize it in all its fulness.

Designedly deferring for the moment, the great divine scriptural argument we have thus found abundant *a priori* reasons for claiming that the power and will of God — the plan of salvation by Christ, and the nature and interests of man all combine and harmonize in the principle that it is possible to be delivered from all sin in this life.

FOR THE GUIDE.

IS IT WISE TO DEFER SEEKING HOLINESS TILL DEATH.

THE following article possesses special interest to our mind, not only from the important point brought to view, but from its interesting allusions to one, who for a while was under our own pastoral watchcare. We take pleasure in endorsing all that is herein said of the devotedness and moral integrity of our excellent late brother M. Diffident to a fault, and naturally distrustful, he found it exceedingly difficult to exercise that faith that appropriates the full benefits of Christ's death to the soul: but his eye was single and God filled him with his light and power. We sympathize with his family in their affliction, and pray God that they may be abundantly sustained by His consolations, which are neither few nor small. — ED.

Much has been said and written upon the subject of '*Entire Sanctification*.' One class of authors have maintained that the doctrine is nowhere to be found in the Scriptures, and that to assume the possibility of the total eradication of "inbred sin" in this life, is the climax of spiritual arrogance. Others have thought it to be an attainment of grace, so exalted in its character, as never to be possessed while engaged in the "stern realities of life;" but rather, a progressive growing up into holiness, whose acme is only to be reached when the soul is on the eve of winging its flight to the land of spirits. While a third class, again, have believed it to be not only progressive, but *instantaneous* and

consequently a *distinct* blessing — progressive from the time the believer, through adoption, is enabled to cry “Abba, Father” by the spirit given unto him, unto the time (whether at death or years before) when “he reckons himself to be dead unto sin,” which may be called the process of *dying* unto sin; and instantaneous in the moment when he is “*dead* unto sin, and alive unto God through our Lord Jesus Christ.”

This latter characteristic (i. e., its being a *distinct* blessing,) may be said to be the legitimate result of the doctrine as enunciated by the second class of divines, as, if this grace is reached at all, there must be a last moment when the believer is not entirely sanctified, and a first when through faith he apprehends that the “blood of Jesus cleanseth from *all* sin.” The chief objection, however, lies not so much against its being a distinct blessing, as the time when it may be reached; most confining it to a dying hour, to be grasped only in the last expiring throes of agonizing nature, and not to be experienced in the bloom and vigor, and amid the active duties of every day life. Here, then, lies the true point at issue: one class regard it as a *death-bed* attainment; — another as a *present* enjoyment, to be possessed one, two, twenty, or even sixty years before death; or in other words, that the believer may, at any time,

“Take the blessing from above,
And wonder at his boundless love.”

I cannot help thinking, that the principal cause of meagre attainments in the things of God, and the consequent absence of that knowledge by which the believer is “rooted and grounded in love, arises in the disposition so generally manifest, to place the enjoyment of the blessing of entire sanctification at some *indistinct* period, making no special efforts for its *present* attainment, but altogether forgetting, or at most, but heedlessly remembering the emphatic language of Scripture, “*BE YE HOLY.*” Will any dare say, that this is binding only at the hour of death, and thus circumscribe the command of Jehovah!

Now, if a single instance can be furnished in which the heart has been cleansed from all sin by the power of Jesus’ blood, while in the vigor of life, then the argument which would confine its accomplishment to a death-bed, is proved fallacious. Is it said that such an one would only be an exception to its general workings? — how then, when a host of witnesses in the vigor and prime, as well as in the decline of life, arise and unanimously testify that they *are* “purified by faith,” while their corresponding fruits are such as to place these attestations

beyond the reach of cavil? then must it be conceded, that it is the privilege of every believer, whatever may be the stage of his Christian experience, to be cleansed from "*all unrighteousness*;" and not only a privilege, but a solemn duty, unless it can be shown that God requires the supreme, the undivided affections, the perfect love of one, and not of another.

To those readers of the Guide, who, as yet, have not apprehended what *now* is their "calling's glorious hope," I submit the following as illustrative of the fact, that God does not always leave the work of entirely sanctifying the believer until a death-bed; and that, to defer seeking this grace to the last hour, in the hope that the soul will then be in a better condition to exercise that faith that appropriates the full benefits of the atoning sacrifice, is both unwise and unsafe. As God did not, in this case, defer the work to a dying hour, so reader, he may not in yours.

Our late brother, Caleb H. Montgomery, whose obituary appeared a few weeks ago in "*Zion's Herald*," having been impressed with the conviction that it was his duty to preach the gospel, entered the "*Biblical Institute*" last February, for the purpose of availing himself of the facilities there afforded, in preparing for the great work whereunto he was called. His meek and quiet disposition, and the lovely spirit he constantly manifested, demonstrated to all that he enjoyed no ordinary amount of piety. He was emphatically a man of prayer. Often, when others had retired to rest, he was wrestling with his God; and ere the sun had tinged the eastern hills, or the early bird had chirped his carol in the skies, his heart and voice had been ascending in prayer.

I early became acquainted with him; and as our friendship ripened he freely unlocked the thoughts of his heart. He had been for some time past, and was then, an earnest seeker for the blessing of holiness. Often did he consecrate himself to God a "*living sacrifice*," but from a natural timidity or false delicacy, he invariably shrank from the exercise of that faith, which, through Christ, believes the offered sacrifice "*holy and acceptable*." Thus for some months he continued in a state of vacillation, bitterly mourning his unbelief. At the last class-meeting I had the pleasure of attending with him, he was more than usually depressed; and on being interrogated as to how he was prospering, he arose, and with a choked utterance said, "*I believe I have no religion at all*," and then sat down and wept. I deeply sympathized with him, and prayed the Bestower of "*every good and perfect gift*" that He would, before our

brother left that room, do all for him in the entire sanctification of his nature that could be done, without affecting his moral agency; and in his case I conceived this petition to be to the full extent, the prayer of the "understanding and of the heart" also, and hence looked for its fulfilment. After the dismissal of the class, I went and spoke to him. I thought I understood his chief point of difficulty. The consecration had been unreservedly made; nothing had been kept from the altar of sacrifice; but he did not dare believe that God accepted the offering—so that *only* unbelief, which so many regard as a trifling deficiency, was the obstacle in the way of his being *wholly* the Lord's; for while in that wavering condition it could not be said of him that his faith was "counted unto him for righteousness." I exhibited Jehovah as a covenant-keeping God, and quoted some of those portions of Scripture where His covenant engagements were expressed—such as the following:—"Wherefore, come out from among them and be ye separate and touch not the unclean thing and I WILL RECEIVE YOU." "If we confess our sins he is faithful and just to forgive us our sins and to *cleanse from ALL unrighteousness.*" I then again asked him, do you really and solemnly give yourself to Jehovah in an everlasting covenant, without provision or reservation? "Yes, yes," said he, "I do, and have done so a hundred times." I did not doubt it. I then pressed the duty of a present act of faith based upon the immutability of Jehovah's word, "*I will receive you,*" and if received, then wholly the Lord's. Again I urged, if "purified by faith" in Jesus' blood, why not now? for if ever cleansed it must be through a *present* faith. Having complied with every requirement but believing, he was now left to the alternative of either withdrawing his sacrifice from off the altar, and so making Him with whom there is "neither variableness nor shadow of turning," a liar; or believing in its acceptance. I solemnly pressed upon him the duty of immediate decision. He was now strongly tempted to leave the room, but resisting the temptation, he paused awhile, as if debating the question; and in that momentary suspense it seemed as tho' "angels were hovering around us," breathlessly awaiting the result, as if to echo the song of triumph throughout the arches of the skies. I still urged, "Look to Him,—trust Him,—venture on Him,—believe Him,—God cannot lie." "No," said he, as if arrested by my last words "*He cannot lie;*" he paused, he heaved, he struggled, and with a smile of victory upon his lips he at last said, "O, I do believe; glory, glory to God! I AM WHOLLY His, praise Him,

praise Him ! We then fell upon our knees and "rejoiced with a joy unspeakable and full of glory."

All the struggle now is o'er,
And wars and fighting cease ;
Israel hence shall sin no more,
But dwell in perfect peace !
All his enemies are gone,
Sin shall have in him no part !
Israel now shall dwell alone,
With Jesus in his heart.

From that hour such was the marked change in our dear brother's experience that it was observed by many. He was no longer the unbelieving and desponding, but "strong in faith, giving glory to God ;" his was to "rejoice with joy unspeakable and full of glory." Wherever he went he testified that the "blood of Jesus cleanseth from *all* sin," and he prayed and exhorted with a power to which he had hitherto been a stranger. At the last weekly meeting for holiness he attended, never shall we forget the deep solicitude he manifested in behalf of one present who could not "enter" into this "rest" "because of unbelief."

Now mark the sequel. A few days after the events recited, our brother then in the enjoyment of good health, caught a severe cold, which prevented attendance on his usual labors, though his indisposition was not regarded as serious, and he himself expected in a few days to be about. But an inscrutable Providence had otherwise ordered it. He was seized with a most virulent form of typhus fever, being delirious almost from the first of the attack up to the time of his death, which occurred on the eleventh day of his sickness, just one month after having entered into the rest of faith. As I looked upon that form, stricken down in the vigour of manhood, without being permitted to leave even his DEATH-BED testimony, with reason dethroned, and the mind, so far as its cognizance of moral action was concerned, a blank, I thought what an irrefutable argument, and what a tremendous incentive have we here for PRESENT holiness ! Had that devoted brother while lying upon the bed of his last sickness been destitute of sanctifying grace, *how could he have attained it in the midst of his delirium ?* It may be asked would not a merciful God in his infinite wisdom have so ordered his sickness as to have rebuked the fever and perfected the work of sanctification on a death bed ? I can only answer in the case before us, he did not, and the point which concerns us most is not what He *might* have done, but what He *did* ; this, as we have learned, was to call him as

He has you dear reader to "be holy" while in health and strength, or in other words to be holy, now. Certain it is that the memorable night on which he believed, was an awfully important crisis in his history; for unbelief is the *damning* sin. Ah, reader when vascillating in your own experience, have you not too in moments of dejection oft heard the encouraging voice "Be ye holy?" When pride and the love of the world has stole into your heart, and nearly severed it from Him who bought it with His precious blood, have you not heard the warning voice "*Be ye holy.*" When you were foolishly led to grasp ambition's honors, and sought the applause of men more than of God, have you not heard that voice reiterating like the rushing sound of the cataract, "*Be ye holy?*" When you have been betrayed into an irritability of temper and spoken hastily, have you not heard that chiding voice, "*Be ye holy?*" When you have wonderingly gazed upon that strange drama in Gethsamene's garden,—the blood of the Son of God oozing with excruciating agony from every pore of his body to save you from an eternal hell, have you not again heard the voice, "*Be ye holy?*" And when from Calvary you have caught a glimpse of Jesus weeping, groaning, dying, rising, interceding for you, have you not heard the solemn pealings of Jehovah's voice, "BE YE HOLY, for I the Lord your God am holy."

Holy as Thou, O God, is none;
Thy holiness is all Thine own,
A drop of that unbounded sea
Is ours,—a drop derived from thee.

Yours, in the bonds of our common Christianity,
A JEW.

FOR THE GUIDE.

RELIGIOUS MAXIMS.

HAVING PARTICULAR RELATION TO THE PRINCIPLE OF LOVE, BOTH AS EXISTING
IN THE DIVINE MIND AND IN THE HUMAN MIND.

XXVII.

All holy minds are copies of the Divine Mind;—created anew in God's image. And it may be said further, that they are not mere images, but offsprings or outbirths from God, as flowers and buds and fruit spring from the parent tree. So that Christians in the advanced stage of religious experience, as their hearts mingle together in reciprocal communion and affection, may be

said not only to have a consciousness of divine relationship, but to see God and to commune with God, in their sight of, and in their communion with each other.

XXVIII.

If liberty within proper limits is justly regarded as a great good, it is still true, that it is not so much an increase of liberty which we need, as an increase of love. The Infinite Love, in his presence and in his mighty operation, gives man the true freedom, because, by harmonizing the heart's nature with its place, he is able to impart the feeling, the truth, and the joyous repose of liberty under all circumstances.

XXIX.

There is no redemption from inward evil, no victory over outward circumstances, no harmony of the mind with its situation, no restoration from the miseries of the body, except as it is given by the universal Love-Spirit, and by means of the inspiration and mighty working of love's power in the soul.

XXX.

He does not know God, in the full sense of the term, who does not know Him in every thing. Nor can he be said to love Him, in the same truth and fulness of meaning, who does not love Him in every thing. The very nature of true love requires it to be universal;—and it is true love alone, which has mighty and true power. Its power to reach, to bless, and to save all persons, however depraved and wretched they may be, can fail to be felt, only by its being despised and rejected by them, with a malice which shows that Satan is the central principle of their hearts.

XXXI.

The true way to overcome prejudices and to lift the mind above limited and imperfect views, is to become acquainted with God in the universality of his existence, his relations, and his love. It is not till then that every thing is seen in its true aspect, and is regarded with its appropriate affection.

XXXII.

It is impossible for the mind to find true rest in partial and limited views of things, or in the limitation of its affections;—because limitation implies division, and division implies imperfection or conflict. Under such circumstances true rest does not exist; but is found, when the unerring instincts of the mind repose, first, in God as the source of all things, and then in God as existing and developed in all things.

XXXIII.

Selfishness is the disease and death-principle of the world. Love, on the other hand, is the true health and physical life-principle, as well as the true-

spiritual or religious principle. Selfishness, by first striking at the heart and wounding and destroying man at the centre, afterwards reaches and affects the whole system; — dims the sight, deadens the touch, weakens the nerves and muscles, and finally crushes the whole man into the grave. Love, on the contrary, flowing from God, has something of God's immortality; and taking its position in the centre of the soul, withstands the Satanic work of sickness and decay, by giving light to the eye, vigor to the arm, firmness to the step; — and in the end will conquer Death itself, and throw both Death and Satan, who is the father of Death, into Hell.

XXXIV.

Methods and appliances, which have their origin in *selfishness*, may result at times in something of outward improvement; but it will be merely outward; it will be destitute of true substance and permanency. Nothing will endure, nothing will be truly valuable, but that which the universal Love-Spirit shall inspire in the heart, and by means of love in the heart shall carry out and perfect in the life.

XXXV.

The sentiment of love in the Christian's heart is often hurt by incautious and severe reflections on the history and institutions of the past, because such reflections seem to imply, that the God of love was not there, and that every thing was left to the power of wickedness without any benevolent oversight and interposition. It should be remembered, therefore, that each age has its principles, conduct, and customs; — its warnings, reproofs, and encouragements; — its appropriate institutions of knowledge, government, and religion; its temptations and its mingled good and evil. God alone can truly judge it.

XXXVI.

The mother dies for her child; — friend dies for friend; — the patriot dies for his country. But that love, which, in being universal, goes beyond the limit of families, neighborhoods and nations, suffers and dies for its enemies. God alone can give it; and he, who has it, is God's true child.

XXXVII.

Men, in order to be brought into affectional harmony, must be subjected to the operations and guidance of a single love-principle; which, in being one, will make those who are the subjects of it, one. This one principle is the love of God "with all the heart." It is one by being supreme, and by harmonizing all other tendencies and loves with it. It is from this one principle that those concordant influences flow, which establish the unity and peace of society, and which result in universal happiness.

XXXVIII.

All partial motives and aims, in consulting the good of the few instead of the good of the whole, indicate an imperfect and selfish spirit, and are there-

fore defective. Nothing is true, nothing is good or enduring, which does not originate in a spirit of Christ-like and universal benevolence, and which is not done in harmony with the universal well-being.

XXXIX.

It is not more knowledge which we need, at least comparatively speaking, but more love. And at the same time it should not be forgotten, that increase of love is indirectly the increase of wisdom. And it is so for this reason, that love reacts powerfully upon the percipient or intellectual nature, freeing it from prejudice and passion, and thus leading it into truth.

XL.

Faith itself, if it could be separated from love, would be of no avail. The chief value of faith is, that it is the parent of love. Without love as a principle of life resulting from it, it necessarily remains cold, inactive, useless. Hence the saying of the Apostle, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

XLI.

Social prayer, which consists in acts of adoration and thanksgiving as well as of supplication, is a great help to love. It is so, because it is both a sign and a strengthener of unity of heart in those who engage in it. It is the soul of many uttered in the voice of one; and at the same time harmonizes their hearts with God and with each other.

XLII.

The good feelings which we exercise, whatever they may be, do not arise from the circumstances in which we are placed, — such as want, riches, sickness, persecution, labor, or whatever else may attend us; although these may be the occasions and may furnish the opportunities on which their exercise is called forth. The all-creating Love, who keeps his happy abode in the hearts that receive him, inspires them all.

XLIII.

Self or self-hood is the unity of one; — God is the unity of all. Self, compared with the universe of things, is the indefinitely little. God, who embraces all things, is the infinitely large. Accordingly, measuring them by their objects, the difference between holy love and selfishness, is the difference between unity and "number without number," or the difference between the finite and the Infinite.

XLIV.

Holy love, in being a love which flows out to its appropriate objects in their appropriate degree, is right love. It secures the approbation of all right or holy beings. Selfishness or selfish love, in concentrating upon the finite what

belongs to the Infinite, and in giving to the unit of one's own existence what belongs to the universality of being, is wrong love, and meets with the disapproval of God.

XLV.

Selfish love or selfishness not only rests in the finite, but is sustained by the finite. As the finite, when not resting in and married to the Infinite, is necessarily imperfect, therefore, selfishness, in being allied with imperfection, has neither perfect wisdom for its guidance nor perfect strength for its support; but marches onward in its own blindness, and perishes in its own wickedness.

XLVI.

Holy love, in distinction from the love of one's self, being the life of God in the soul, not only flows from the Infinite in its beginning, but is constantly sustained by the Infinite. As God is perfect, holy love, in being allied to that which is perfect, is guided by a wisdom which cannot err and sustained by a strength which cannot fail; — it marches onward in God's light; and it cannot perish, because it lives from a life which never dies.

XLVII.

When, in its original transgression, the soul of man fell, it is very true that it was only a fall from love to selfishness; but still it was a greater, a more sad and terrible fall than these expressions might at first seem to indicate. In being a fall from love to selfishness, it was at the same time a fall from the Infinite to the finite, from the Universal to the individual; from the breadth, freedom, and purity of heavenly life to the narrowness, exclusiveness, and impurities of earthly life.

XLVIII.

In the fallen and sinful man, — in the man of whom it can be truly said that the life of God does not, in any degree, exist in him, — SELF is necessarily the great centre. Even in those acts of generosity, which seem to have a wider and more diffusive character, there will be found to be threads of communication, which connect them with the limitations and selfishness of his own choice, and with his own limited and exclusive enjoyments.

XLIX.

In the truly renovated and holy man, — the man in whom the divine life exists as a controlling principle, — God himself is the great central element. Even in those acts, which seem to have an exclusive relation to his personal affairs and interests, there will be found to be secret filaments of union, which connect them with God's choice and God's glory. The finite is married to the Infinite; — the individual to the Universal.

FOR THE GUIDE.

FAMILIAR CORRESPONDENCE.

TO MRS. L.

Dearly Beloved in the Lord : — Clouds and darkness have been round about me, for a few days past. The temptations to which I have been subjected, have been of the most painful character, and to my sorrow I am compelled to add the enemy has gained some advantage over me. (Would that I could always pass through the furnace unscathed ; but too frequently does my soul become blackened by the flames. If faith always brought “ the form of the fourth ” with me, it would not be thus. /

I had been panting for more of the Divine unction, and praying especially for the sanctification of my lips to God, so that my words might be always pure. But instead of realizing that blessed fulness and purity which I sought, suddenly, to my great surprise, I found myself in the gloomy vale of temptation, and I seemed to be deprived entirely of the Spirit's aid, and left to my own weakness and folly. Never, seemingly, was I so frequently tempted to utter hasty words, and they were too often expressed. I wept, I prayed, and struggled hard against the temptation, but apparently to no purpose. “ Where is now thy God who answers prayer ? ” was the taunting inquiry. The more I endeavored to withstand this influence, the more strongly I felt its power. Frequently, in view of this, I would hesitate whether it was best to pray or not.

One day, after being severely tempted to relinquish prayer, as my petitions were seemingly disregarded, I prostrated myself before God, and there vowed unto Him, never to yield the duty, though I might not realize an answer. After this, my sufferings of mind increased, the temptation to speak in an elevated and hasty tone of voice followed me almost unceasingly, and I seemed to be so completely under its control, as to be frequently affected by it to an extent which I feared was sinful ; although,

when I had any command over myself, my will steadily repelled the unholy influence. I suffered keen anguish of soul because of it, and was several times on the point of ceasing my efforts, and doubting the faithfulness of Him who had promised that I should not be tempted above that I was able to bear. I had never heard of a case like mine, and I knew not what it meant.

The very evil which I had been praying to be delivered from, was ever with me, and the blessing for which I had earnestly sought, seemed far removed from me. Last night when I knelt before the Lord, I realized a sweet nearness to Him, and felt like reposing my all confidently on His promises, and claiming Him as my Saviour. I did not fall asleep until long past midnight, and a feeling of impatience came over me. For about half an hour, it seemed as though I was surrounded with a fiendish host, and the most wicked thoughts rushed into my mind with such rapidity, that I had no power to will against them, and it really appeared as though there was no hope for me. I was tempted to be angry against God, for allowing me to be so hardly beset by the very evil from which I had sincerely sought to be delivered. O, the horror of that hour! Finally, however, this influence was withdrawn, and I became greatly relieved, though not restored to my former tranquility of mind.

This morning, I had such a sense of my sinfulness that I dared not pray; and then again the inquiry would arise, "What good will it do?" In the afternoon I visited our dear sister P. She questioned me very closely in relation to my state of mind. I told her what it was, and she endeavored to comfort me, but I refused to be consoled. She proposed prayer. To this I objected, as I knew from our usual practice when we met together that she would expect me to unite in the exercise. We continued to converse for about half an hour, when, as I spoke of leaving, she expressed a strong desire to engage first in prayer. I replied that I was willing to join with her, but did feel free to pray myself. She then poured out her soul in fervent supplications for me, and my heart was touched. A ray of light sprang up amid the gloom. This promise came forcibly to mind, "Where any two of you shall agree, &c." Why not

claim it? I saw that it was my privilege. When our sister had ceased, I ventured to give expression to the ardent desire of my soul. Faith grasped the precious promise — rested on the atoning blood, and ere I had finished my petition, I could exult in *victory* through Jesus. The tempter fled, the darkness was now past, and the true light shone upon me.

“With confidence I now draw nigh,
And Father, Abba Father, cry.”

My sympathies have been deeply awakened in behalf of that Bro. L., to whom you referred in your last. The expression in his letter, — “I find that I have an unyielding will, that I lack faith,” &c., explains the difficulty. When that perverse will is completely yielded up to the government of God, he will not say, “I lack faith.” How can he believe himself holy and acceptable to God, until he yields himself fully up, agreeably with the divine requisition? It is utterly impossible. But when he cries out, “Lord, thou hast a claim upon my entire being, for thou hast purchased me with thy blood, and I now yield to thy just demand, by surrendering all to thee,” faith can then rise triumphant, and grasp the promise, “I will receive you, and will be a Father unto you, and ye shall be my son.” I trust that he will fully count the cost of a life of faith, and fearlessly resolve to be from henceforth the Lord’s.

The Jewish worshipper might have desired ardently to present an offering unto God, but unless he had actually presented it, his desires could have availed nothing. It was necessary that the sacrifice should be *all* that God required — just *such* as he required, and presented *where* he required, in order to be acceptable. O, how many linger around the sacred altar, trembling and hesitating whether to place the gift thereon or not! Though they know that God demands it at their hands, still they cling to this or that loved object, unwilling to make an unreserved surrender, and yet they wonder why it is so hard for them to exercise faith. A perfect sacrifice will remove all their difficulty.

Yours as ever,

IDA.

FOR THE GUIDE.

LOOK TO JESUS.

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." — ST. PAUL.

It is frequently the case, that where a believer is groping along to find the "way of holiness," the most prominent object in his path is *self*. The more he looks at this object, the more distorted and frightful it becomes, until the beholder is constrained to cry with Isaiah, "Wo is me, for I am undone." But when the undone condition is clearly perceived, when the self-loathing is intense, resulting from a discovery of the heart filled with moral corruption, shall he still continue to look nowhere else? Will looking at the diseased part heal it? The bitten Israelites were not cured by gazing at and mourning over their festering wounds, but were directed to look at the brazen serpent lifted up for their healing. How much precious time has been lost in looking to find some ground of reliance in self, either in efforts or frames of mind, instead of clinging perseveringly to Christ, and casting the whole being upon him fully, despite the accuser. "Look unto *me* and be ye saved, all the ends of the earth, for I am God and there is none else." We are to look *from self* to Jesus. Satan dreads that a soul in this condition shall lose sight of self; and when he sees the struggling one beginning to look to the Cross, he bestirs himself to push *self* again *between* the eye of the beholder and the cross of Christ. Should anything divert us from "looking to Jesus?" The good Bishop H. once, in a familiar letter, used the following figure: "Suppose a sick man should undertake to drink a spoonful of vinegar, with his eye upon the insects floating in the spoon; which, with microscopic influence, appear to be fifteen feet long. The man might reason as he pleased that the insects are very minute — invisible, even, to the naked eye; yet, despite his just reasonings, as often as he should move the

spoon (with the microscope to his eye) toward his mouth, his stomach would reluct and rebel. What should he do, if he would calmly swallow the vinegar? He might remove the magnifier; but if his eye had got diseased, and had borrowed a morbid influence or power, which made his naked vision as deceitful as the mechanical, and he could not be healed, I know not what he could then do, but *shut his eyes* while he takes the dose." So must the groaning seeker, after having deeply felt his moral pollution, shut his eyes to *all* but Christ, and, "looking unto Jesus," resolutely *believe*, that whatsoever he *may*, or *may not feel*, "He is *faithful* that hath promised." Let me then "look to Jesus," and while I look, I see him *my Saviour*, and I have nothing to fear; and if I continue with steadfast eyes fixed on him, I shall feel no consternation when he comes "with power and great glory;" whether it be in the darkness of a rayless midnight, or in the noonday glare. I shall not then behold him as a dreaded Judge, but as a Brother, a Friend, whom I have, with affectionate, yet humble confidence, called *my Saviour*. On him shall I look through all eternity, and while *angelic* multitudes shall sing "holy, holy" to their *God, man*, with supreme delight, shall swell the highest, loudest, sweetest note, and sing him *Saviour*.

M. J. A. K.

 FOR THE GUIDE.

POLLUTED SACRIFICES.

"THOU OFFER POLLUTED BREAD UPON MINE ALTAR."

You have need of great carefulness my dear friend. I would not say anything to wound needlessly, but if you are in danger of the sacrilegious act of offering polluted bread upon God's altar you will surely wish to be informed of it. God's altar is "an altar most holy," and though the winged cherubim of mercy are hovering over it, yet if you are not careful to look to the character of the offering you present, surely you are in danger of bringing down the curse of God, rather than his bless-

ing. Turn to Malachi, 1st chapter. Pause particularly over the thirteenth and fourteenth verses. Do you profess to be offering up *all* to God *through* Christ—laying all upon the Christian altar, your person, your family, your house, your business. I will not specify at length, but does not your conscience tell you that there are some questionable habits in which you personally indulge, which by some self-denial you might rectify and make your offering more acceptable to God? Remember that it is the *will* of God that you be sanctified *throughout body, soul and spirit*. Your soul and spirit cannot be sanctified and you be left to indulge in *filthiness of the flesh*. God requires that you present your *body* a living sacrifice, and this includes your *whole being*. Now do not say while indulging in questionable practices, I lay my offering upon the altar, and therefore it *must* be holy." Nay, my friend do not say so. Be afraid and tremble before God. I tremble for you. Make not the attempt to present sacrifices which after thoughtful inspection in the light of the Scriptures you know to be corrupt, or you will sin after the similitude of those ancient Jews in the days of the prophet Malachi. Did they offer polluted bread upon God's altar? So may you. Did they indulge in covetous practices, and refuse to shut the doors of God's house, or to kindle a fire on God's altar for naught? So may you. Did they offer the blind, lame, torn and sick for sacrifice? So may you.

You speak of your family as held upon God's altar, and how are you training them, for God or for the world? And then in regard to your influence as a business man. Are you transacting a business for God? The God who has said, "Thou shalt not steal," has also said, "Owe no man anything." We will not speak here of the exceptions plainly admissible, and not at variance with the spirit of this admonition, but will say when in answer to your solicitations the means of others were entrusted to you, and you were not answerable to that trust, and after becoming bankrupt lived on without retrenching your expenditures as though all was as well as if you had been living on your own means, were you not offering polluted sacrifices upon God's altar, and causing the offerings of the Lord to be abhorred in

the eyes of the people? Say not my brother that such sacrifices are acceptable. As well might the reckless sons of Eli have talked of offering acceptable sacrifices. I do not think that you intend to deceive yourself, nor to deceive others, but your want of holy circumspection, your inconsiderateness, has left you a prey to deception, without perhaps being really aware of it. And you are in danger of the curse of God, rather than his blessing, for though you have vowed to the Lord you are in danger of sacrificing a corrupt thing. May you be enabled to have all things right before God and before man. All things are open to the eyes of him with whom we have to do. The Judge is at the door. I do not doubt but there is a way by which you may be cleansed from all unrighteousness. But there are conditions which must be complied with before you can be made a witness of this grace. And here they are as plain as the Lord of the way can make them. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

SELECTED.

THE IMPERFECTION OF OTHERS TO BE BORNE IN LOVE.

It is a long while since I renewed the assurance of my attachment to you in our Lord. It is, nevertheless, greater than ever. I desire with all my heart that you may always find in your household the peace and consolation which you enjoyed in the beginning. To be content with even the best of people, we must be contented with little and bear a great deal. Those who are most perfect, have many imperfections, and we have great faults, so that between the two, mutual toleration becomes very difficult. We must bear one another's burdens, and so fulfil the law of Christ, (Gal. vi. 2,) thus setting off one against the other in love. Peace and unanimity will be much aided by frequent silence, habitual recollection, prayer, self-abandonment, renunciation of all vain criticisms, and a faithful departure from the vain reflections of a jealous and difficult self-love. To how much trouble would this simplicity put an end! Happy he who neither listens to self nor to the tales of others!

Be content with leading a simple life, according to your condition. Be obedient, and bear your daily cross ; you need it, and it is bestowed by the pure mercy of God. The grand point is to despise self from the heart, and to be willing to be despised, if God permits it. Feed upon Him alone ; St. Augustin says that his mother lived upon prayer ; do you do so likewise, and die to every thing else. We can only live to God by the continual death of self.

SELECTED.

SENSITIVENESS UNDER REPROOF THE SUREST SIGN WE NEEDED IT.

I GREATLY desire that you may have interior peace. You know that it cannot be found, except in lowliness of mind, and lowliness is not real, except it be produced by God upon every proper occasion. These occasions are chiefly when we are blamed by some one who disapproves of us, and when we experience inward weakness. We must accustom ourselves to bearing both these trials.

We are truly lowly when we are no longer taken by surprise at finding ourselves corrected from without and incorrigible within. We are then like little children, below every thing, and are willing to be so ; we feel that our reprovers are right, but that we are unable to overcome ourselves, in order to correct our faults. Then we despair of ourselves, and expect nothing except from God ; the reproofs of others, harsh and unfeeling as they may be, seem to us less than we deserve ; if we cannot bear them, we condemn our sensitiveness more than all our other imperfections. Correction cannot then make us more humble than it finds us. The interior rebellion, far from hindering the profit of the correction, convinces us of its absolute necessity ; in truth, the reproof would not have been felt, if it had not cut into some living part ; had death been there, we should not have perceived it ; and thus the more acutely we feel, the more certainly we know that the correction was necessary.

I beg your forgiveness if I have said any thing too harsh ; but do not doubt my affection for you, and count as nothing every thing that comes from me. See only the hand of God, which makes use of the awkwardness of mine, to deal you a painful blow. The pain proves that I have touched a sore spot. Yield to God, acquiesce in all his dealings, and you will soon be

at rest and in harmony within. You know well enough how to give this advice to others; the occasion is important, critical. O what grace will descend upon you, if you will bear, like a little child, all the means God employs to humiliate and dispossess you of your senses and will! I pray that He may so diminish you that you can no longer be found at all.

Christian Experience.

THE EXPERIENCE OF A MISSIONARY.

REV. H. V. DEGEN.

ST. JOHN, N. B., Dec. 5th, 1854.

Dear brother, — The enclosed letter I received on the 2nd inst., and is from a dear brother in St. Domingo, who is laboring on what was my last station in that country, and whose labors are entirely among the French, i. e. the colored population who use the French language. Some time ago, I recommended to him and a few others who read English, your invaluable periodical, the "Guide to Holiness," and as you will see God has made it the instrument of *guiding* his servant to the attainment of *Holiness*; — this is not the only instance of the kind which has come to my knowledge. I should like to see it inserted in one of your future numbers. In so doing, you will oblige,

Yours, truly,

W. T. CARDY.

JEREMIE, Nov. 3, 1854.

Dear brother Cardy, — In the fear of the Lord, and with the sincere desire of glorifying Him, I profit by this opportunity to tell you of the Lord's dealings with me. I believe by so doing it will strengthen my own faith in Jesus, and give a severe blow to Satan. I shall begin at the commencement, and feel persuaded that you will see I have reason to say, "Bless the Lord, oh my soul, and all that is within me, bless and praise His holy name!"

I had the inestimable privilege of being blessed with pious parents, who taught me to walk in the paths of piety and peace. Left early to the care of a dear mother (she has been now near ten years in glory) I was taught to fear God, to

love His word and his messengers, to reverence His sabbaths, to look upon religion as the one thing needful. I loved to hear those who spoke of Jesus and to sing His praises. Oh how often did my young heart swell with the desire of becoming one day a Missionary — that seemed to me the post '*par excellence* !' Oh that I could preach Jesus when I became a man !

With such precious advantages as I enjoyed, it might reasonably be expected that I should have become pious early. It was not so, however. Though loving the word and servants of God ; though kept during childhood and youth from grosser sins, it was my sixteenth year before I could say I was really convinced of sin, and led to seek in Jesus, pardon and peace. During a revival, when many of the family obtained the assurance of pardon, I sought it with prayers and tears, but found it not. I remember distinctly the spot where I besought God to give me this blessing, but mine it was not yet to claim. I joined the church of my fathers, as a seeker of salvation. Oh dear brother, this is the most dark and painful part of my life—would I could blot it out forever ! During five long years I remained a member of the Methodist Society, attending on the ordinances of God, but without the forgiveness of my sins. My state during this time was various — sinning and repenting, repenting and sinning, often so powerfully convinced of my danger that I scarcely durst venture to close my eyes in sleep, lest I should awake in hell. Then again I would relapse into a state of quasi insensibility. In the midst of all this the Lord spared me, and prepared for me a way which I knew not. He took away my dearest earthly prop, an affectionate and judicious mother. A combination of circumstances then led me to Manchester. There, under the faithful preaching of some of God's servants, my heart often quailed within me, and thrice have I knelt amongst the penitent seekers of salvation. The month of October, 1847, came round, and on a Lord's day evening, after a searching sermon, I was found, heart broken and almost in despair, at the communion rail, earnestly seeking deliverance. There I wept and prayed—there I tried to believe ;—the meeting closed, and I left the chapel still bearing the load of unpar-

doned sin. But, praise God, while on the way home, lifting my heart to God in earnest mental prayer, my burden fell off, my chains were broken, I felt I was free—Jesus was my Saviour. The spot where this happened will be ever graven upon my memory—'tis hallowed ground. There God spake peace to my soul. Praise His name! With the assurance of salvation my old convictions and desires respecting preaching returned with redoubled energy and distinctness. After much hesitation and doubt as to my fitness for the work (of the call I never had the least doubt) I offered myself as a local preacher, and was accepted. But to be fully set apart to this glorious work was my ambition and earnest conviction. Praise the Lord, He undertook for me, and, after enabling me to surmount obstacles and difficulties, he opened my way. I was accepted by the Conference, and sent as a probationer, to the place I now occupy in the Lord's vineyard. I began my labors here with a single eye to the honor and glory of God, desiring nothing but to please God and save souls. I endeavored sincerely to do the Lord's work to the best of my ability. But little success seemed to reward my toil, and I was driven to look within; I saw the need of being holy—I read and prayed,—I strove to believe. 'Twas the 14th December, 1851, that, encouraged by reading Mrs. Fletcher's life, I laid myself wholly upon the altar, and received the assurance that God had truly accepted me. I did not confess Jesus before men, and therefore lost the blessed assurance. Oh, had I been wise, my peace might have flowed as a river. I hid my treasure and lost it. Since that time as often as I have laid myself upon the altar I have received the assurance of sanctification, but I have as often lost it by hiding it from God's people. The closing services of the last, and the introductory ones of the present year, have been seasons of blessing to my soul. Writing in my journal on January 9, I could say I believe I have that perfect love which casteth out fear. Still I did not profess it openly. Need I tell you that by this means I was shorn of my strength? A few months ago we received several back numbers of the "Guide to Holiness." Bless God for that precious collection of testimonies to the

cleansing efficacy of Jesus' blood! I love its pages. The papers on holiness are clear and convincing; but the best part, to my taste, are those simple and encouraging experiences of God's sanctified ones. Since reading them I have been afresh stirred up to claim a clean heart as mine; and, blessed be God, he has anew given me the testimony of his Spirit to the fact. Oh what abounding grace to me, unworthy, unfaithful me!

Last Sabbath afternoon I was reading the "Guide," and happened to light upon an experience which in some points resemble mine, especially in having obtained often and as often lost the witness, through unwillingness to confess it openly. There and then I determined to lose no time, but to state fully and simply what great things God had done for me. This Satan would rather not have, and many were his insinuations with the design of cajoling or frightening me from the performance of what I felt was a duty. I looked upon the affair as involving my present and eternal salvation, and by God's grace, plainly and humbly related my experience in the chapel, instead of preaching to them. I do not repent having done so, I believe I never shall. Praise the Lord, I am now committed to the doctrine. I mean to witness for Christ on all suitable occasions. This I see is the only means of retaining the assurance of the blessing. I do now feel that I am wholly and unreservedly the Lord's; I have given myself fully to Him and that for ever, and I am assured that He has accepted and doth now accept me. Glory to his holy name, that He has saved me, such a rebel as *me*! Oh my dear brother, help me to praise Jesus for his rich and plenteous grace! I bless God that I enjoy a calm and settled peace; I have a calm and simple trust in Jesus as my complete Saviour; He is my all in all. I love Him, and all my desire is to live to show forth His praise. Pray for me, dear brother, that I may ever glorify our blessed Jesus by a life of holiness and love. Oh what a Saviour we have, Jesus, Emanuel. May we live to bear witness to Him! May he bless you with all his glorious fulness. So prays,

Yours in the bonds of Christian love,

CHARLES H. S. BISHOP.

FOR THE GUIDE.

PERSONAL EXPERIENCE.

IN less than two weeks after God forgave my sins and gave me peace in believing, a clear light shot down into my soul, exhibiting roots of bitterness within, undiscovered before, and caused me to cry to God for a clean heart. I felt a deep obligation to be holy. I resolved to give myself unreservedly and immediately to God and enter at once into the promised rest.

I thought it needless to be seeking months and years before coming into this blessing; but I did not perceive that I was seeking it by works. I had yet to learn that most important lesson, that it was wholly by faith. For a few days I prayed God to show me the corruptions of my own heart, and strove to bring myself directly under the searching rays of God's truth; and I was soon enabled to make a full consecration of myself to God, spirit, soul and body — voluntarily, deliberately and eternally. I was in comparative darkness when I took this decisive step — my mind was beclouded, but I believed that God would finish his own work. My struggling soul, from this time, made many *efforts* to believe. I fluctuated between great love and joy on the one hand, and doubtful forebodings and soul-harrowing conflicts on the other. Occasionally my soul would receive a powerful baptism, and it would occur to me, "perhaps this is the blessing you are seeking;" and my whole being seemed dissolved in love. Then again a fear of being satisfied with a partial work, filled me with doubts, when the question would recur with force to my mind, "If you ask bread, will he give you a stone?" In this state I remained for two months, until July, when I attended a camp-meeting in P—. There the Lord graciously and powerfully met me in several instances; particularly on the last day of the meeting, when, during a season of wrestling prayer among the people, the Lord filled me with joy. I arose and exclaimed, "I am filled with love and peace and praise." In this heavenly frame I continued for a time after reaching home, but did not

dare to acknowledge Jesus as my full Saviour. Soon after, hearing that a brother, speaking of me, had said, "Sister K. has received a great baptism," the enemy came in like a flood, telling me I had allowed myself and others to be *deceived* in my state. I gave way to temptations, to doubt, and cast away the beginning of my confidence. About the last of August, at and before the O—— district camp-meeting, the Lord had visited me with gracious showers. I was in a remarkably heavenly frame of mind at the meeting, scarcely able to restrain loud praises, when the church were called to a mighty effort for purity of heart. As I kneeled with others, I said to myself, I will pray for the *witness now*. A powerful suggestion was presented, clearly as though it were uttered in my ear, "Why do you pray for the witness when you have it already? God is love. You are filled with love. Are you not then filled with the fulness of God?" My soul seemed aided by a new and heavenly power, and bounded forward with joy to the wished-for summit. I was conscious that the Spirit, true to its office, testified its own work accomplished. I had a firm persuasion of this by the light and influence of the Holy Spirit. I testified boldly, in the face of the accuser, of the work which had been wrought in me; and glory to the Lamb, forever, my sky has ever since been unclouded. I glory in a *full salvation*.

M. J. A. K.

Poetry.

FOR THE GUIDE.

TRUST IN GOD ALONE.

'Tis Satan's work to lead astray;
 He roams, a robber in the dark;
 And lies in wait to wound and slay
 The men who tread the narrow way,
 And most he loves the "shining mark."

And if, from sense and sin apart,
 To truth and God thy soul is given;
 Then know, for thee he aims the dart,
 To break the power that keeps the heart,
 The wing that bears thee up to heaven.

But, though thine enemy had skill,
 And gladly would have laid thee low,
 His plan of cruelty and ill
 Was baffled by thy Maker's will,
 Who watched and turn'd aside the blow.

In thy simplicity be wise; —
 The proud are struck and overthrown;
 It is the lowly who shall rise,
 And he shall live, to self who dies,
 Oh, place thy trust in God alone.

L. M.

FOR THE GUIDE.

HYMN.

BY REV. DR. DEEMS.

Open before my wondering eyes,
 Great God, life's mystic volume lies,
 I wait to see Thy hand define
 The fadeless record of each line.

No leaf once closed may I retrace,
 To add a word or word erase;
 Nor may I guess the joy or gloom
 Inscribed on pages yet to come.

The past in light I clearly count,
 Judge their intent, tell their amount,
 But hid in clouds I cannot see,
 The history still awaiting me.

Lord, this I know, that great or small,
 My Father's hand will write it all:
 I trust the future and submit
 To what is past, — what's writ is writ.

But hear this prayer, O Power Divine,
 Whose wisdom glows along each line,
 That where my hands have left a stain
 Christ's blood may make all pure again.

Where the last sentence hath its end,
 In mercy, Maker, Father, Friend,
 Write, for the sake of Thy dear Son,
 "Servant of Jesus Christ well done!"

Editorial Miscellany.

EDITORIAL CORRESPONDENCE.

REV. BROTHER DEGEN:

On the P. M. of Nov. 8, I left Detroit to prosecute my journey westward. Tarrying but a single day at Ypsilanti, and passing all other intermediate towns, I reached the residence of my brother at Marshall, on Friday afternoon. Here I tarried for a week, and then made a trip back to Albion and Jackson, returning again to Marshall, and thus spending some two weeks in all in company with the various ministers of this region. We enjoyed several profitable seasons of worship together, and I trust some bonds of fraternal union were formed, destined to be the sources of pleasing recollection in the future, and of everlasting reciprocal bliss in heaven.

Sabbath day, 19th inst., I spent at Albion. This is the seat of the ALBION FEMALE COLLEGIATE INSTITUTE, AND WESLEYAN SEMINARY.

It was my happiness to be present at the Chapel on several occasions of worship at the opening and closing of the School, and I do not remember to have met elsewhere a group of youth presenting so fine an appearance as these students on the whole. The remark applies particularly to the female portion of the School. A considerable number of the riper male students had recently either gone out to teaching for the winter, or passed on to the University at Ann Arbor.

The Institution has suffered some adversities of late. The burning of one of the buildings, and the loss of some 5000 dollars of the insurance, has, especially operated to embarrass the trustees for the present. However, there are subscriptions for its endowment to the amount of some 60 to 80,000 dollars. The building destroyed by fire is being re-edified, and I am impressed that after a little time the School will take its place among the efficient institutions of the West.

Mr. Mayhew, the present Principal, is just elected Superintendent of Common Schools in the State. The appointment is regarded as one particularly fortunate for the State I perceive, but these frequent changes in the Principals of a High School are usually disastrous.

It is but little over a year since the late lamented Hinman left the supervision of this School to take the Presidency of the North Western University near Chicago.

It strikes me that there are few posts more to be coveted by a man possessing the proper qualifications, and who has a sanctified ambition for extensive usefulness than the one about to be vacated at Albion.

There is hard work to be done there, and there are some formidable obstacles to be overcome; but the Institution must become, after a few years of good management, one of the very first of its class in this part of the nation.

Mr. Mayhew, the present Principal, is a layman, while several of the Professors are ministers and members of the Conference.

I see not why talented and educated laymen in the Church should not more frequently be called to the charge of schools under its patronage. Doubtless the important trust were quite as safe in such hands as in those of clergymen. But, if the general oversight of a large number of youth receiving their training for life, ought necessarily to be committed to a minister of the gospel as some contend, still where is the necessity that the Professorships should be filled by ministers?

A minister spending his time teaching mathematics, or languages on the natural sciences!

In what sense is such a man fulfilling the vow he made on joining the Conference "*to devote himself wholly to God and his work, and to employ all his time in the work of God?*"

I am constrained to regard the policy as defective which assigns to a minister a department of labor outside of his calling as an ambassador of Jesus, and which a layman might fill. It is objectionable on several accounts. It is continually drawing the ministers from their regular work as pastors and missionaries, and that, too, at a time when in all the Evangelical Churches there is a felt and an acknowledged lack of laborers. It is an invasion of the proper province of laymen. Christian men, not in the ministry, ought to be allowed to *feel it their privilege*, and obliged to *feel it their duty* to occupy those posts of instruction. Let it once be understood that they are *expected* to do it, and the demand will soon evoke or create the supply.

As to ministers, it would be well if they all felt "*We are doing a great work, and cannot come down*" from our position as ambassadors for Christ, to that of Teachers of Chemistry, Algebra and Greek.

At Jackson is the State Penitentiary. In company with the pastor of the M. E. Church, Rev. J. S. Smart, I visited the prison. Our stay was necessarily very brief, and the opportunity limited for gaining a knowledge of facts in detail. The prisoners seemed generally in good health, and the premises appeared cleanly and well kept. They [the prisoners] had steady labor and substantial, though very plain fare.

I had never before seen the *performance* of marching to dinner in a prison.

At 12 o'clock the large bell rung in the prison yard. Ten minutes were allowed for each person to finish whatever he might be engaged upon up to a point where it could be left, and to prepare himself to go to his meal. They then, at a given signal, come out of their several shops and '*formed*' in companies on the walk that led to the eating-room. They took their places in single file, the second man placing himself as closely in the rear of the first as

he could stand, and placing his hands on the shoulders of the latter. The third took the same position in reference to the second—the fourth to the third and so on to the last of that company or gang. There were, I should say, about half a dozen companies, and perhaps ten to fifteen in each company.

Being duly formed another signal was given, and these *human strings* began to move. The sight was painfully impressive.

Several of them wore fetters; one was both fettered and hand-cuffed; and one carried a cannon ball, which I believe was chained to his wrist. These, I think, were all special punishments for some misdemeanor committed while in prison.

There were one or two persons confined in cells, having double grates, and not allowed to go out to labor in the shops with the rest. One of them, I was told, is under sentence for some form of homicide. We looked in upon him. There he stood in the twilight of his cell, gently swaying his body to and fro, apparently for exercise.

“Shut from the common air and common use,
Of his own limbs.”

I believe he is never to go out, and never to be allowed to speak, except when addressed by an officer of the prison, again. His cell is about four feet by eight.

Silence, solitude, chains, and a cell for life, with nothing to do but to *think*! I felt on passing his cell that his position was at the very climax of human wretchedness. Ah no.

“The worst estate on earth
Hath something still of hope.”

At some moment, now in the distant future, an executive pardon may come and bid him go forth again to freedom; or better still, the grace of our Lord Jesus Christ may wash the stains of human blood from his soul, transform his evil nature into the image of the heavenly, and make, of that child of the devil, an heir of God.

I was surprised at the number of *colored* persons in the prison. I judge nearly one fourth of the entire number of convicts were blacks, or mulattoes, mostly the latter. On expressing my surprise at this large proportion of negroes I was told that they were usually put in for much slighter offences than whites, and sentenced to longer periods for the same offences. Thus, a white man is now in prison in this State, for the crime of arson. He set fire in the night to a block of stores in which he knew the clerks slept, plugged the key-holes, apparently to prevent their escape, and, also took measures to prevent access to the fire engines. He is sentenced to *five years* imprisonment! We saw a colored man who escaped many years ago from slavery in one of the extreme Southern States. He was a carpenter, and had managed to pick up quite an education. Some drawings in pencil mark on the rough white-wash coating of the door of his cell were very tolerable, and several verses written beneath in English and Latin were more than passable poetry, and were withal very beautifully executed.

This man had lived some time in Detroit it seems, working at his trade on

his own account, and enjoying to a good degree the confidence of his neighbors. He was accused at length of having stolen some lumber—a few boards, I think, and upon proof, regarded as quite dubious by his neighbors, he was sentenced to the State Prison *for fifteen years*. I saw him. He is a man in middle life I should say, tall, well formed, though a little stooping, and of a mild and quiet aspect. On the whole he is the best looking man I noticed, whether white or black, among the prisoners.

In many instances the Northern States quite out-do in cruelty to the blacks, the Southern States themselves.

I have no idea that a penalty equally severe would have been inflicted upon this man in any one of the Slave States for the same offence.

Here, also, I had the pleasure of spending some hours in the family of Bro. S. O. Knapp. I was particularly interested in the items of information received from him concerning the Copper Mining operations of Lake Superior, in which he had been successfully engaged for some years. From the facts that the copper bearing rock exists over a considerable breadth of country, both on the southern and the northern shore of Lake Superior, and that, so far as explorations have been found practicable, the veins are found to project into the lake, considerable masses of copper having been sometimes raised from beneath the water. Mr. K. entertains the opinion that nearly the whole lake is underlaid by veins of this metal. A specimen of pure copper of about five dollars value, by weight, was shown me. The whole mass was a collection of crystals; exhibiting a proof that crystalization is natural to that metal in its pure state. It was found embedded in a kind of slate. My friend informed me that in one instance he found a single mass of pure copper of about 100 tons weight.

The evidences are indubitable that, in a remote antiquity, those mines have been worked, and by a people possessing, as Mr. K. thinks, considerable knowledge of arts and enginery. Shafts of from ten to forty feet in depth are discovered there, filled now with debris and earth. From the filling of one of these cavities had grown a tree, in which he counted 700 grains. The tree had been long dead, so that the former mining operations must be assigned to a period very long anterior to the discovery of America. Just where a large tree had recently been blown down, turning up the earth with its roots to a considerable depth, a knife-blade was found, which was shown me. It was of copper, and about six inches in length. It had a projection, or shank showing that it had been made to be inserted in a handle. It had suffered from corrosion somewhat, though considerable portions of the original polished surface remained. There was one peculiarity about it, the edge was formed by what mechanics call a *bevel*, from which circumstance I inferred two things. 1st. That the implement was made to *cut wood*, and therefore, that the maker had the art of tempering copper, as the art was possessed by the ancient inhabitants of the Egyptian Delta, and 2nd, that the person for whom it was made was *left-handed*, as the said bevel is on the upper side of the blade when the instrument is held in the left hand, and in a position to use.

Yours very truly,

B. W. GORHAM.

Niles, Michigan, Dec. 4, 1854.

FOR THE GUIDE.

CHRISTIAN PERFECTION.

HOW TO ATTAIN IT.

BY N. BANGS, D. D.

IN previous articles I have endeavored to define the doctrine of Christian Perfection, to show its nature and fruits, to urge its necessity, and to answer some of the most plausible objections which have been made against it, with a view to present it to the reader in all its engaging loveliness, its divine truth and reality, as well as in its attractive and beautiful symmetry. How far I have succeeded is not for me to determine. This is left to the reader, with a request that he will view the subject with that prayerful consideration which its importance demands, and with a determination to supply any defects he may discover in its presentation, by his own experience, and by an exhibition of those excellences in his spirit and conduct which spontaneously flow out from a heart overflowing with Divine love. If we unite an accurate judgment of professed experience with a "blameless life and conversation," we shall exhibit a practical demonstration of the truth and excellence of the doctrine we aim to establish.

But the most important part of our work remains to be done, and a part, too, which requires the greatest care, the most critical research, the most accurate investigation, and the most nice and minute dissection. Of what avail is it, to announce that there is abundance of gold to be had, unless the announcement be accompanied with a description of the place, its latitude and longitude, the way that leads to it, and the labor and utensils necessary to dig out and refine the ore? What use is it to a thirsty man to be reminded that there is plenty of water to be had, unless he be informed, not only where it is, and how re-

freshing its streams, but also of the road that leads to it, and how he is to draw it from its fountain ?

I will not, God being my helper, leave the reader in this perplexity. I will endeavor to point out the way in which he is to attain this inestimable blessing of "perfect love." Yet, O, my God, who is sufficient for this ! Enlighten thou my understanding, inspire thou my heart, guide thou my pen, that I may think and speak — that is, write — accurately upon this subject, that both writer and reader may derive spiritual benefit from what may be written and read.

To render this part of our subject as intelligible and impressive as possible, I will relate the experience of a young man, who afterwards became a minister of the Gospel, and who is still living to testify to the truth of what he relates, although the particulars which follow came to pass more than fifty years since. Soon after he was made a partaker of the justifying grace of God by an application of the merits of Jesus Christ, and he had joined the Methodist Episcopal Church, by reading the sacred Scriptures, which he did every day, and other religious books, particularly "Wesley's Plain Account of Christian Perfection," conversing with deeply experienced Christians, and earnest prayer in secret, as well as in public, he became deeply convinced of the necessity of a clean heart, and this arose from a consciousness of the native impurity of his heart ; from a penetrating sense of the deep stains of sin which were imbedded in the very depths of his nature, so much so that he was ready to cry out from a writhing consciousness of his native vileness, "O wretched man that I am ! Who shall deliver me from the body of this death ?"

He not only read in the Scriptures of his impurity, heard it preached, and saw it described in the writings of religious authors, but he *felt* it in the depths of his soul, so much so that he was frequently tempted to conclude that his heart had never been changed, and that he had not been *justified by grace through the Lord Jesus* ; but yet in reflecting upon his past life and comparing it with the present ; in calling to mind the happy moment when the Lord spoke peace to his soul by the whispers

of His Spirit; in examining his heart in the light of God's word, and finding that the love of God *was* shed abroad therein, and that he now had *peace with God through our Lord Jesus Christ*; and moreover, finding that he delighted in the society of God's people, with whom indeed he took unspeakable pleasure; he could not doubt but a great change had been wrought in his heart, and he would not therefore "cast away his confidence which had great recompence of reward."

In this way he went on, reading, praying, both publicly and privately, fasting every Friday, conversing with God's people, hearing preaching, sometimes rejoicing in the goodness of God, but all the while groaning under a consciousness of inbred sin, for about six months. At this time the Class-Leader, with whom he was boarding, an excellent man, one who he doubted not enjoyed the blessing of perfect love, asked him if he would accompany him to visit a Christian brother, who lived about two miles distant. To this he assented with gladness, as he was well acquainted with the brother, and knew him to be an excellent man. They accordingly harnessed the horses, and hitched them to the sleigh, — it being in the winter time — and drove to the place. They sat conversing on religious subjects until quite late in the evening, when prayer was proposed. The old Class-Leader led in prayer, during which the young man felt an uncommon struggle of soul for purity of heart, and no sooner had the Class-Leader ended his prayer than he said, "Brother —," calling him by name, "pray." He began tremblingly, and as he prayed on his inward struggle increased, and he still prayed on, how long he could not tell, but the longer he prayed the more mightily did the spirit of prayer rest upon him, and his inward burden increased, until finally it was taken away, and he sank down into a calmness which he could not describe, and felt as if, to use his own expression, he had been "scraped out with a scraper." He did not feel any exstasy of joy, and of course no more happy than he had done hundreds of times before, but he felt as if relieved from a mighty load which had distressed him indescribably, and such a sense of his own littleness rested upon him that he could find nothing in the creation with which to

compare himself, unless it were a mote in the sun's beams. The poet's prayer seemed fully answered in him at that time and place —

"Now let me gain perfection's height;
Now let me into *nothing* fall;
As *less* than nothing in thy sight,
And feel that Christ is *all* in *all*."

So he felt indeed as less than nothing in his own sight, and that Christ was all in all to him. He said nothing, but went to bed, and slept sweetly, as in the arms of Divine love.

The next morning they arose early, as was their usual practice, and as the wind blew strongly, prostrating the dry trees that were standing in the fields and the road, they concluded to stay for breakfast. In family prayer, the young man felt an unusual calmness of spirit, and no sooner had the Class-Leader concluded his prayer than he began to pray, and O, what a sense of the Divine presence rested upon him! The last evening he seemed to be emptied of inbred sin — now to be filled,

———"unutterably full
Of glory and of God."

As he continued in prayer, the heavens seemed to open upon his soul, the love of God overflowed his heart, and the spirit of God bore witness to his spirit that God had indeed "cleansed him from all unrighteousness." Among other things for which he prayed, he asked God to stay the blowing of the wind, that they might return home in safety. The raging of the stormy blast ceased, and after taking a frugal meal, they went on their way, rejoicing in God their Saviour.* On their way home the Class-Leader said to the young Christian, "You must have had rich feeding last night and this morning." "Yes," he replied, "I bless God, he abundantly replenished my soul with His heavenly grace, and it ran over with his love."

This he called the work of sanctification and he has never doubted of the genuineness of the work from that day to this, although it is now upwards of fifty years since it was wrought,

* This was the fact, and whether in answer to prayer or not, I leave the reader to determine. For my part, I see no reason, on scriptural ground, to doubt that God heard and answered the prayer of his servant.

and he thinks he now enjoys the witness of the same inestimable blessing.

He has however, to confess with shame, and he does it from a deep sense of his ingratitude and unfaithfulness, that he has not always retained this great and unspeakable blessing, though whenever he has referred to it, either in conversation or in preaching, his heart has been set on fire with this flame of love, and for about fourteen years past he has enjoyed an abiding testimony of the sanctifying love of God in Christ Jesus. Whether he has brought, and continues to bring forth the fruits, he leaves for others to judge, while he himself would prostrate himself before God, as a dependant, humble suppliant, and adopt the following lines of our own sweet and evangelical poet:—

“O let my * love and faith abound!
 O let my life to all around,
 With perfect lustre shine;
 That all around my works may see,
 And give the glory, Lord, to thee,
 The heavenly light divine.”

In the above narrative, he has said nothing concerning his having received the blessing of sanctification by faith, and I would say as an apology for this, that there was no necessity to supply this lack, if it should be deemed such by any of our readers. What man would be such a fool as to call on a God in whom he did not believe? To acknowledge a Saviour, who had never come, suffered, and died, rose from the dead, and ascended at the right hand of God! To ask the aid of the Holy Spirit when he did not acknowledge the existence and the necessity of that Spirit to help his infirmities, and to take of the things of Jesus, and to give them unto him! All this is implied, necessarily pre-supposed, in the very fact of his seeking, praying, and using all the means of grace; for what could have induced him thus to say,

“Unwearied may I this pursue,
 Dauntless to the high prize aspire,
 Hourly within my soul renew
 This holy flame, this heavenly fire,
 And day and night be all my care,
 To guard the sacred treasure there,”

* I have altered the plural pronouns for the singular, for very obvious reasons.

unless it was a firm belief that God would hear his prayer, that He would come down and deliver him sooner or later, and make his soul "like a well-watered garden, like to a pool of water, whose waters fail not!" Such a man, indeed, would be the most egregious of all fools, who would do all this without having a full belief in the immutable truth of God, accompanied with such a view of His character as is revealed in the Bible; a Being, "long suffering and kind, abundant in goodness, mercy and truth, pardoning iniquity, transgression and sin." And how could he plead the merits of a Saviour unless he believed in His existence, that He is able and willing to "save to the uttermost all that come unto God by Him," and that His "ears are open and attentive to the prayers of His people?"

All this therefore the young convert fully believed, and he drew nigh unto God, in the name of Jesus Christ, aided continually by the internal energies of the Holy Spirit with the firm persuasion that his heavenly Father would hear and answer his prayers, and fulfil His promise to "cleanse him from all filthiness of the flesh and spirit," that he might "perfectly love him, and worthily magnify his holy name." Hence when God bestowed the blessing of sanctification upon him as a free gift, he did it the very moment he was ready to surrender himself, as a whole burnt sacrifice, into His merciful Hands, and receive it by a simple act of faith—that act of faith which takes God at His word, "I will, be thou clean." Now he could say with a full, confiding heart,

"My will be swallowed up in thee!
Light in thy light still may I see,
Beholding thee with open face;
Call'd the full power of faith to prove,
Let all my hallow'd life be love,
And all my spotless life be praise."

Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.

SELECTED.

LIVELY FAITH.

THERE is much Christian faith, — true, saving faith, — which is not *in motion*. In other words, there are many (and to their shame be it said) who have been taught of the Spirit to exercise faith in Christ, who have within them the elements of faith, yet are not *believing*. They know *how* to confide in Christ as their strength. They know *how* to confide in his blood of atonement. They know *how* to confide in him as their bosom friend. And they do so confide in him *sometimes*; and sometimes they do not.

When they do not, they are believers, it is true; but they are not *believing* believers. Faith exists, and it is a faith which will work; which must work; which will work by love; which will purify the heart; which will overcome the world. But to-day it is slumbering. The man goes forth to his business; he comes across temptations; he feels the irruptions of in-dwelling sin; he bows beneath the burdens of care and vexation of spirit, of petty and of solemn afflictions; he quivers under the fiery darts of the adversary; he groans under a sense of weariness, and desertion, and spiritual restlessness and gloom; — but he does not *rest* upon Christ. He does not *exercise* his faith. To-day he does not gather up his troubles, his fears, his questions of duty, his dangers, his sins, his corruptions, and spread them all out before Christ.

But a *lively* faith is something more. It is faith *in action*. It is the heart actually going out toward Christ. It is the eye actually *perceiving* his excellence, his love, his sufficiency, his grace, his glory. It is the soul actually *awake* to its immense necessities as a sinner, — to its *every-day* necessities; awake to the precious truth that Christ is *fitted* to those necessities, in all their number, length and breadth. “He is worthy to be loved. He is worthy to be trusted with anything, with everything. I see his love, his power, his grace, his glory. There they shine in the firmament; there they shine in providence. Here they shine in my own existence, in my endowments, in my history. And there — there I see them in subduing and unrivalled brightness, in his suffering of death. I will seat myself beneath his cross, and look, and love, and trust, and praise. The Son of God loved *me*. He gave himself for *me*. He cares

for me. Trust him I ought, — I must, — I will, — I do!" Such is the language of a *lively* faith.

But it does not stop here. It does not stop with mere perceptions. A faith which sits down to read the love upon the cross, and looks up to praise it, *corresponds* with him who bled thereon. Its perceptions *impel* it. They impel it to *fellowship*. A lively *discerning* of Christ leads the beholder to a lively *confiding* in Christ. And thus when the eye and the heart are open to what Christ is, and to the soul's dependence upon Christ as he is, the believer *believes*. He points to his sins, and trusts Christ for their pardon. He speaks to Christ of his corruptions, and trusts him for the aid necessary to their subjection. He tells Christ of his own weakness, and trusts him for strength. He lays open the imperfection of his services, and yet trusts him for acceptance. He counts over his exposures to sin from the influences of a seductive world, and trusts in Christ for protection. He numbers and describes the troubles and conflicts of his soul, and trusts Christ for support and sympathy. Every matter which is dear to him, every matter of solicitude, he commends to Christ, and leaves with him. Under a *daily* perception of his Redeemer's love, he *unbosoms* himself to him fully. He who sees what Christ is, what he has done, what he can do, what he is willing to do for every individual sinner, has something to *say* to him. He has his tribute of praise and thanksgiving to render. He has his tale of wants, and fears, and hopes, and sins to tell over.

This is a lively faith; a faith which is *perceiving* something; a faith which is perceiving "the truth as it is in Jesus;" a faith which is *doing* something; a faith which is commending the soul's necessities, without reserve and without misgivings, to Him who cares for it.

But it does not stop *here*. It is a *lively* faith. It is an untiring faith. It is an every-day faith. Every day it studies Christ. Every day it ponders his excellence. Every day it sits beneath the cross. Every day it is *awake*; awake to the fulness and preciousness of the Son of God. Yes; and every day it leads the believer to the mercy-seat, to the place of communion and fellowship with his Redeemer. It never thinks of doing enough in the way of intercourse with Christ to-day to suffice for the wants and emergencies of the soul to-morrow. It never thinks of communing so much with him to-day, that it will not need to return to-morrow. To-day, it spreads out the wants and burdens of to-day; to-morrow, the wants and burdens of to-morrow. It is as much alive to the soul's necessities and de-

pendence, as to the sufficiency and love of Christ. And, while it cannot suffer the believer to think that to-day's communion with Christ will answer the purposes of to-morrow, so it does not suffer him to think that he can live to-day on the strength of communion yesterday, or on the intention of communion to-morrow. A lively faith in Christ reveals our dependence as an every-day dependence. It shows us that our circumstances are shifting daily; that our necessities are changing daily; and that, of course, we have something to commit to Christ daily. It shows us that we cannot steadily progress in the Christian life without every-day ministrations of grace; that we cannot get our every-day ministrations without every-day fellowship. And thus, while it keeps us awake to Christ's fulness, awake to our wants, and awake to our dependence, it impels us daily to a throne of grace to rehearse our troubles, our wants, our dangers, in the ear of Him who can help us.

A lively faith is a faith moving within us, and moving us daily. This is its peculiarity. It moves; it is awake; it does not rest, it does not slumber. It shows us Christ's excellence every day; it draws us into his presence every day. It impels us every day not only to confide in him, but to confide to him, and to confide *everything* to him.

FOR THE GUIDE.

RULES FOR A BIBLE CHRISTIAN.

BY THE AUTHOR OF THE WAY OF HOLINESS.

"Meditate on these things, give thyself wholly to them, that thy profiting may appear to all."

Give yourself up to be a *Bible Christian*. Take time to search the Scriptures daily. On your knees look to the Father of lights, the entrance of whose word giveth light. Compare Scripture with Scripture. Never be satisfied with any experience however luminous it may appear, unless you are sure that you can give a, "Thus saith the Lord" for it from the Bible. There are many spirits gone abroad in the world, and Satan himself is transformed into an angel of light. In dreams and

in visions of the night, or in various deceptive forms can he counterfeit divine assurances, for his coming is in all deceivableness and lying wonders. Then to the law and to the testimony; if not *according* to these it is because there is no light in them. Live by *every* word that proceedeth out of the mouth of the Lord, and be ready to give to every one that asketh you a reason for the hope that is in you with meekness and fear, and let these deductions of hope be drawn from Bible premises. Do you profess to enjoy experimental realizations of salvation through Christ, let the manifestations of your life be a living, out-speaking exemplification of the doctrines of the Bible, and show the law written on your heart.

Rise early, and honor God with the first fruits of the day, and to the eye of God, angels and men, show that you honor the Bible above every other book. Make it your *first* book in the morning; consult it as your Divine counsellor during the day; before you retire at night make it your last book; and make some fresh portion of its precious counsels your own.

If you will in humble dependence on the aid of the Holy Spirit follow this advice, you will be wise, understanding what the will of the Lord is. You will be an example to believers, and glory to God in the highest, will be the effect of your daily walk and conversation. As a light in the world you will attract many to the cross of Christ, and you will eventually have "an abundant entrance ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ," and "shine as a star in the firmament forever and ever."

Yes, sweet Bible I will hide thee,
 Deep! yes deeper in my heart,
 Thou through all my life wilt guide me,
 And in death we will not part.
 Part in Death! No, *never*, NEVER!
 Through Death's veil I'll lean on thee,
 Then in worlds above forever
 Sweeter still thy truths shall be.

Many shine and figure away with gifts, with whose spirit the Lord Jesus Christ holds no communion. Gifts are the gold of the temple; but communion with Christ is that which sanctifieth the gold.--*Fuller*.

FOR THE GUIDE.

A DREAM.

DEAR BROTHER DEGEN:

The accompanying significant dream was related to me some time since by a devoted lady of the Presbyterian Church. During the past year or two she has been pursuing her shining, upward way, with a steady, unyielding step, having left the circuitous for the direct narrow road to heaven. In "looking to Jesus" she has found constantly transforming and sustaining influences. The instructions received are evidently from a divine source, and surely God would not have us wholly unmindful of the fact that he speaks to men in dreams and visions of the night. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream—in a vision of the night when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction."

Yours in Jesus,

PHICEBE PALMER.

"WHY THEY DO NOT SLIP."

It pleased God, several years ago, to impart to me precious instruction, by means of a dream, the narration of which may be equally profitable to others.

My mind at the time was greatly troubled, because of the burden of sin. I longed for deliverance from its dominion; for some better experience than that of daily sinning and repenting, going over the same ground continually, without any apparent progress. As I knelt in prayer, each morning, I asked myself what do I desire most from the Lord? The instant reply was, Oh! to be kept from sin to-day; but not believing that it was my privilege to be thus kept, I did not offer the prayer of faith and each night the same confessions of sin were made, with deep sorrow and self-abasement. Pardon was obtained, but I often felt that I would willingly exchange the assurance of forgiveness for the assurance that I need sin no more, but might continually, moment by moment, overcome all temptation and do the will of God.

In my dream, I seemed to be toiling up the side of a steep

mountain, which was covered with ice, smooth and slippery as glass. A city lay directly at the foot of the mountain, from which I and a multitude of others, who, like myself, were climbing up the mountain, seemed to have come and to which it was certain destruction to return. As I looked back I saw that I had come by a very circuitous path and was as yet only half-way up the mountain. As my feet were, at every step, slipping from under me, I felt in great distress lest I should fall to the bottom of the mountain and be lost ; but I was conscious of the presence of an invisible Friend by my side, whose arm was around me, and whose support was my only dependence. He said to me in a kind, but reproachful tone, Oh ! why are you so fearful ? I am able to keep you from falling. He then directed my attention to a company, who were going up the mountain, a short distance before me, by a straight path. They were clothed in white, their faces shone with a pure, bright light, and they were all joyfully singing. I noticed that the ground under their feet was just as slippery as under mine, but instead of slipping, at every step, as I did, they took firm, steady steps, and made constant progress directly forward. I exclaimed in a tone of impatience and vexation, " Why, *they* do not slip and how happy *they* are ? " The Friend at my side replied, "*That is because they look up.*" I then looked up and saw a glorious region of light. The very atmosphere seemed to be light ; the same clear, pure light which shone down upon that happy group, as they looked up and was reflected from their bright faces.

I awoke from my dream with an impression that it was from the Lord, and was intended to teach important lessons, but I did not understand it, until I too had learned continually *to look up*. Thanks be to God I now know the peace and safety of those, " who are kept, by the power of God, through faith, unto salvation."

All that are chosen are vessels of mercy ; all that are regenerate, are patterns of mercy ; all that are saved are monuments of mercy ; and the work of heaven, is to sing the loud praises of mercy.

FOR THE GUIDE.

DIVINE GUIDANCE.

TO MISS B.

MY DEAR SISTER, — Have you not said again and again, “I will go to C——, if the way opens clear and bright before me thus to do ; otherwise, I shall remain ? ” Why then so uneasy, so impatient almost, (deem me not severe, dear sister,) to have the pillar move and shine *somewhere* ?

Supposing the children of Israel had been restless and constantly turned their eyes toward the cloudy pillar whenever it rested, wondering *when* it would move, and *where* it would next lead their steps, and become impatient of its delay, and doubted whether it would indeed ever shine upon their path again, or if it did, that they should fail to learn the fact in season for them to strike their tents, and put themselves in marching order.

Had they pursued this course they would have utterly failed to attain the blessing God designed for them to enjoy, when he caused the beacon light to stay its course, even that they might rest, and be refreshed, and thus invigorated to pursue with renewed ardor their journey to the promised land.

Until that cloud *moved*, it was the will of God that they should remain *just where they were*, and not disquiet themselves at all about their future journey ; and he always gave them ample time to prepare for a removal. You can make the application without any difficulty. “Rest in the Lord, and wait patiently for Him.”

I have just found one of Madame Guyon’s letters touching this same subject, from which I will give you an extract.

“In order, therefore, to experience the inward divine guidance, and to hear the voice of God in the soul, we must lay aside all interests of our own, which are inconsistent with God’s will, and all such interests and claims of our friends. Prejudiced neither in favor of any thing, nor prejudiced against it,

but laying both our inclinations and our aversions on the divine altar, it is necessary for us to possess a mind, if we may so express it, *in equilibrio*, that is to say, which is balanced from motives of self neither one way nor the other, and which remains in this state of strict and unselfish impartiality until it is decided to some course of action by a motive drawn from God's will alone. Such a decision, which God not only recognizes but *makes*, is truly God's voice.

"To those who are wholly consecrated to God, and who fully believe in his promise, this voice is sure. In other words, God, acting through their sanctified judgment, will not fail to guide them in the right manner, so far as their own moral responsibility is concerned, and in such a manner also as will please himself."

Yours, with much affection,

IDA.

SELECTED.

ENTIRE SANCTIFICATION AND ITS CONDITION.

The following article was published a few months since in the *Christian Advocate and Journal*, and subsequently copied in some of our church papers. We republish it at the request of a friend, who, with ourself, is of the opinion that it deserves to appear in a more permanent form.—ED.

THE necessity of controversy upon this vital subject is certainly to be regretted, and it is not my intention to engage in it. If, however, the following explanations shall aid to any extent in harmonising the views of the church, I shall be thankful to God.

There is a *necessary* distinction between *the fact* and the *condition of the fact*. Faith in the blood that cleanses, is certainly antecedent to the fact of being cleansed, and a condition of it. Then the order of time must be—1. The faith in Christ and his promises that secures the application of the cleansing blood.—2. The fact of the blood applied which takes all sin away.—3. The evidence of the fact,—direct; the witness of the Spirit,—inferential; the feeling of renovation and the promises.—4. Faith in the fact founded upon the evidence.

This succession is, I think, generally matter of consciousness; but it need not be, to be true, for succession is frequently so rapid as to be unappreciable. The yielding—the trust—the

cleansing—the witness, may all be so closely successive as to seem simultaneous. But that the condition of a fact must precede the fact is a universal truth—that the fact must precede the evidence of the fact, is another—that the evidence of the fact must precede belief in the fact, another—that no fact can be the condition of itself, another—Faith in the existence of a fact the condition of its existence is an absurdity.

Faith in *the possible*, is one thing—faith in *the probable*, another thing—faith in *the morally certain*, another—and faith in *the actual*, another. Now, to say that faith in the fact that we are cleansed from all sin, is a condition of being so, is to say that belief in the actual is a condition of the actual; which is either to speak unintelligibly, or to say what cannot possibly be true. The Scripture that has been supposed to teach this doctrine only insists upon faith in *the present* answer to prayer; an important duty, by far too much overlooked. The soul grasping for purity, cries out, “I believe He is *able* to cleanse me.”—(This is faith in *the possible*.) I believe “He is *willing*.”—(Faith in the possible strengthened.) I believe He is able and willing to cleanse me *now, just as I am*.”—(Faith in the probable.) “I believe He will do it,”—(Faith in the morally certain. The last earthly reliance is renounced.) “I believe He does save me. I sink into his arms. The promise is sure. The renovating power runs through me. The spirit itself beareth witness. I believe that I receive the things I ask. *I am saved*—completely, perfectly saved.”—(This is *Faith in the actual*.) Praise God, there are many witnesses to the truth of this description.

And is not this, finally, what we all mean? When brethren insist that we shall believe the work now accomplished, and it surely will be, it certainly is, do they mean to exclude the prerequisite of entire consecration and faith in the power of Christ to save wholly? I do not understand them so. I think there is not one who would not insist upon these as indispensable to the application of the cleansing blood. Do they mean that the simple belief of *any man* that he is wholly sanctified is a condition and an evidence of his being so, without regard to his previous state or present exercises? I am sure Methodists do not. I think all include the inseparable condition of a conscious perfect dedication of the soul and body to God, for time and eternity. Now mark, if we attack them upon the supposition that they mean *real* dedication, because *conscious*, we make a false issue, for I am certain they mean *conscious* because *real*—not *real* because *conscious*. Again, to whom do our brethren say,

"Believe that the work is done, and it is done?" To those who are without a present appropriating faith in the cleansing blood of Christ? I think not. I think the exhortation is usually at least based upon the supposition that the faith in the blood of Jesus is really that which "cleanseth from all sin," and hence *he is bound to believe* the work accomplished, according to the unchanging faithfulness of God. Observe, *it is so*, because he believes in Christ for it. He believes it is so because it is so, and it is not so because he believes it. But when the consecration is perfect, and the faith really sanctifying, who does not know that Satan has many devices to prevent the enjoyment of the blessing? Preconceived opinions, almost certainly erroneous, are thrust in for comparison, and it is the fell design of the enemy that instead of making *experience* the test of their *opinions* they shall be the test of *experience*. Hence the instant suggestion—this deep humility—this settling into God—this dissolving love—this amazing simplicity—this perfect repose—this seraphic sweetness—is not *entire sanctification*. It is a deeper work of grace—a great blessing: you must look for something more wonderful than this—alas! how many have thus been defrauded when nothing was wanting but to believe the work complete. It really was so, and by the blood and promise of Christ, by the power and testimony of the Holy Ghost, they were entitled to believe it; and they grieved the blessed Saviour, and brought darkness upon their souls by refusing to believe it.

To remedy an evil so extensive and so fearful in its effects, many have called attention most earnestly and beseechingly to the idea of present faith—faith in *the actual fulfilment* of the Saviour's promises when their conditions occur. In some instances it is true, there has seemed to be an overlooking of these conditions; and so far, of course, zeal has done injury; but in the general I am persuaded this has been only in appearance. And just so far as *present prevailing* faith has become the ruling element of prayer, great good has been accomplished. How deeply have the "pure in heart" mourned as they have witnessed the general feeling of *distance* from the great event of entire salvation. It has exhibited itself in the utter omission of it from prayers, conversation, and preaching—in the languor which has accompanied the occasional allusions to it—the manifest timidity of even good men, when the subject was mentioned in company—the dreadful *silence* that has frequently followed the humblest professions of those who have tremblingly claimed the precious blessing—in the cautions that have been occasionally dropped to beware of enthusiasm, and most of all in the *conduct*

of the great mass of professed believers in the doctrine of holiness; who, it must be mournfully confessed, have not *acted* as though they were expecting the cleansing baptism of the Holy Ghost to follow their labors—as though they felt themselves to be upon the very point of realising the efficacy of the Saviour's blood to cleanse *them* from all sin—as though they really stood upon the very shore of the great ocean of holiness, and were just about to plunge in and be “made every whit whole.” After sermons and prayers, and exhortations, they have not been looking this way and that, to find the precious spirits who were all on fire to be dissolved in love! Indeed, we cannot resist the conviction that a struggle for full deliverance just now, and especially the humble declaration of *success* in the struggle, followed by an earnest effort to bring others into the immediate triumphs of faith, would excite an evident *concern* for the stability and unity of the Church. Entire sanctification may be preached—may be prayed for—may be conversed about *sparingly*, so long as *the time* is in the distant future. It may even be urged as a *present* privilege, but who can deny the alarm and the caution and the standing-off which follow *present* action and profession according to the faith of our fathers?

It is under these circumstances that many have cried out, with spirits almost bursting with grief—*Not hereafter—not next year—not to-morrow—but now*, dear brethren—even this very moment we are called—loudly, affectionately, beseechingly called unto holiness. Distance! alas! this fatal fearful distance has well-nigh ruined us. *Now* is the time to seek for perfect love—*now* is the time to *obtain* it—*now* is the time for the whole Church to rouse herself and rush into the glorious strife. *This is the very day* to gird on our armor to fight *and to conquer*.

And in the same spirit prayer has, at least in a few instances, put off its procrastinating forms, and assumed a confidence, a boldness, a power which calls down the present baptism upon the panting spirit; and faith is talked of, and urged, as a power that acts *instantly* in the struggle after purity—that grasps a perfect Saviour and will not let him go—that believes *at once* everything he has said—appropriates *now* the blood that cleanseth from all sin, and hence entitles the soul to the glorious faith that *it is done*—that it has in very deed the thing for which it prays. A commanding, active, omnipotent style of faith, this, which annihilates time and makes *the order* of events comparatively unimportant. Would to God there were more of it!

In this struggle probably some have stated injudiciously, and even erroneously, the conditions of entire sanctification. The

faith that sanctifies may have been in some instances lost sight of, in the anxiety to secure faith in the fact, that the work has been already done. Too literal an adherence to the *language* of one text may have diverted attention from the *scope* of the sacred writings upon the subject. Some may have believed prematurely that they were wholly sanctified. All this is probable; admit that it is even certain, and that *so far* we have cause to regret, and be admonished of our danger.

Still I dare to believe no radical difference exists among us. Indeed, I would almost venture to write the very words in which we all really harmonize. Am I correct that our brethren who have been deemed in error on this subject, do mean that those whom they exhort to believe they have received the blessing, are supposed to have made a perfect consecration of soul and body to God forever; that they have apprehended and received the cleansing power of the Saviour's blood, and are hence entitled to "reckon themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" but have been *hindered* by erroneous opinions, by constitutional timidity, by fears of self-deception, by the artificial terrors inspired by an unbelieving age, or by the direct influence of the devil, from claiming the blessing? In fine, that they wish men to believe in a fact, not that it *may be* a fact, but because it is a fact; and that their great aim is to excite present inquiry, present effort, present faith, present answers to prayer; to secure present entire salvation, present evidence of it, and present belief in the fact? Then *in principle* I verily believe they are right. Let me have a few moments of communing with these spirits, for I know they hold communion with God.

Dear brethren, we have no selfish ends to serve. A blind devotion to any particular phraseology is no part of our character. An attempt to get all men to adopt our peculiar "Shibboleth," is no part of our mission. We will give up forms, words, illustrations, anything and everything *but the thing itself*—*HOLINESS, A DISTINCT BLESSING, TO BE SOUGHT, OBTAINED, KNOWN, PROFESSED, PRACTISED AND URGED WITH ALL HUMILITY AND LOVE, BUT WITH MIGHT AND MAIN, UPON THE WHOLE CHURCH; ENTIRE SANCTIFICATION THROUGH FAITH IN CHRIST, THE PRESENT PRIVILEGE, AND THE PRESENT DUTY OF ALL CHRISTIANS.* This we will never give up. In the name of Jesus, and with the eye of faith fixed upon his cleansing blood, we will contend for it till death shall sign our release.

But subordinate to this, we will be anything or nothing for the sake of the cause. We will modify our forms of expres-

sion so as to obviate, if possible, the objections of brethren. We will be even more particular to insist upon the prerequisites of entire consecration, and perfect trust in the merits of the Saviour; and upon the evidence, direct and indirect, that the work *is wrought*, as the ground of *believing that it is*. We will try to speak of "believing that we have it," in such a way that all the world shall know we mean it is because we have *the evidence* that it is ours. So long as we are without the evidence, we will admit that there is some defect in our faith; that whatever it may be, it is something less than appropriating faith. And when we urge seekers of the blessing to believe that they have it, it shall always be, not that they may obtain it, but because, upon close and careful examination, we believe they have already received it; because, in their subdued spirits, in their melted hearts, in their dissolving love, in their quiet, mighty faith, and heavenly words, they exhibit the phenomena of the sanctified state, and are entitled to the faith of assurance.

So shall the advocates of holiness speak a common language, as well as believe a common faith, and aim at a common object. And we have all the solemn motives of eternity, to seek *union* among ourselves. In numbers we are a feeble band; but with united power, under the guidance of the Holy Ghost, we shall accomplish our mission. Infinite gratification, no doubt, it would be to our common foe, to see us distracted by theological controversies; divided and scattered upon words, and illustrations, and means, when we are, in fact, all actuated by the same lofty and soul-stirring aims. No, it must not, cannot be; Jesus, our perfect Saviour, will graciously prevent it; and with a heart of love, throwing its life-giving current to the extremities at every pulsation, we shall move on simultaneously in our holy work.

To our brethren of all creeds, who "love our Lord Jesus Christ," we would say, in the name of God, *Help us* if you can; but if you cannot, bear with us. Surely, in our vigorous, constant attacks, upon all inward and outward sin, we *mean* no harm, we *do* no harm to you — no harm to the world. We claim it as the most exalted mission of an immortal mind, to summon the church of the living God to the deep experience, and the practical demonstration, of Christian holiness. To utter this summons intelligibly, sincerely, affectionately, constantly, O! it is the work worthy of a seraph from glory. May Heaven grant this honor yet to thousands, who are now trembling with alarm at every call to an *immediate* experience, profession, and practice of the faith of our venerated founder.

We protest it is no new doctrine we are preaching ; it is no new struggle in which we are engaged ; it is no new victory we claim ; it is no new profession we make. God is our witness for how many ages this very faith has been the faith of the living church ; how long and fierce has been its war with the coldness, the unbelief, the worldly-mindedness, the corruptions of men. And yet how many, and how glorious, have been its triumphs ! To these very triumphs every bright spirit in heaven is indebted for his crown ; and upon the success of this very faith the salvation of the world depends. This is the vindication of our zeal.

JESSE T. PECK.

— *Advocate and Journal.*

SELECTED.

THE TRUTH-MARTYR.

The case of Emanuel Danou affords a striking instance of *heroism* — of the mighty power of religious teaching on the heart — of lofty Christian fortitude.

This beautiful, fair-haired, blue-eyed boy, about nine years old, was of English birth ; an orphan child, of pious parents — members of the Established Church. They emigrated to this country, with him and an elder sister, seven years ago — when he was for a year or two with his sister, an inmate of the family of the Episcopal clergyman of Milwaukie, — and afterwards adopted by a respectable farmer of the neighborhood.

The boy, soon after his adoption, discovered *criminal conduct* on the part of his new mother, and told his sister. The woman was indignant — and instigated her husband to whip the lad till he should deny it — and confess that he had *lied*.

The child was stripped naked, and suspended to the rafters of the house, and *whipped two hours* ! A bundle of rods, four feet in length, was used up — broken into fragments — the woman standing by, exclaiming — “ Do your duty ! ” still urging through the flooring, forming a pool in the room below ; the man only stopping to interrogate the boy whether he would confess ; but getting no other answer at any time than this : “ Pa, I tell the truth, — I cannot tell a *LIE*.” The poor little hero, at length being released from his torture, threw his arms around the neck of his tormentor, kissed him, and said — “ Pa, I am so cold ! ” fell back — AND DIED.

True child of the great Master! how few of maturer years would have withstood temptation, and sustained the trial' like *thee* — O thou young Immortal!

The truth of Emanuel's statement has since been verified before a court of justice. During the investigation, few, indeed, were the dry eyes in that assembly. And both of the culprits, the man and the woman, were convicted — and are now in the State Prison.

AGAIN the Martyr-Spirit lives!

An Altar raised again to Truth!
The very babes their voices raise
To Him whose "name is Truth," in praise,
And to the world their witness give.
Church of the living God! behold
A tender lambkin of the fold

Thy teachings own —
"The Cross, the Crown" —
And perfectness of Manhood ripe in youth.

Dwell imps incarnate here on earth?

And spirits foul in human guise?
So are there sons of truth, sublime,
Resplendent on the track of time —
With witness of celestial birth;
"I cannot lie!" the martyr cried,
And in his bloody baptism DIED;
As sets the sun
When the day is done —
And leaves his glory written on the skies.

Blest martyr-boy! a name hast thou,

Enduring as the throne of God;
"Father, I tell the truth," he said,
And dying, meekly bowed his head,
Kissing the slayer's angry brow:
The teaching of the Church was there —
The Word Divine — a mother's prayer;
And from on high
A Ministry,

With might more potent than the scourger's rod.

A monument to thee, brave boy!
More lustrous than Corinthian brass:

A monument of lofty height —
As 't were a polished shaft of light —
Purer than gold without alloy;
Based on the "living Rock" shall be
That peerless monument to thee —

When crumbling falls
The marble walls,
And lingering Time itself *away* shall pass!

Lift up the polished shaft, ye men!
 Ye builders of the work divine:
 Your motto be the Martyr's cry—
 "I perish—but I CANNOT LIE;"
 Repeat the phrase again! again!—
 The column lift above the earth,
 A pyramid to TRUTH—to worth—
 And let it rise
 And pierce the skies,
 Until its apex 'mid the stars shall shine.

SELECTED.

JOHN RYLAND'S EXPOSITION OF THE STORY OF
 THE SYRO-PHENICIAN WOMAN.

Wm. Jay, in his "Reminiscences of some of his Distinguished Contemporaries," gives the following incident of John Ryland. They had taken tea together at the house of a Christian friend:

"At the domestic worship he said, 'You, Eusebius'—so he commonly called me, I know not wherefore—'you shall pray, and I will for a few minutes expound.' (He was never tedious.) He took the story of the woman of Canaan. After commenting on her affliction, and application for relief, he came to her trial and success—reading the words—'*And he answered her not a word;*' he said, 'Is this the benefactor of whom I have heard so much before I came? He seems to have had the dead palsy in his tongue.' '*And the disciples came and besought him, saying, Send her away, for she crieth after us.*' 'And why should we be troubled with a stranger? We know not whence she is, and she seems determined to hang on till she is heard.' '*But he said, I am not sent but to the lost sheep of the house of Israel;*' and you know you are not one of them; and what right have you to clamor thus?' '*Then came she, falling at his feet, and cried, Lord, help me!*' '*But he said, It is not meet to take the children's bread, and to cast it to dogs; and she said, True, Lord, yet the dogs can eat of the crumbs that fall from their master's table.*' 'What I want is no more to thee than a crumb, compared with the immense provisions of thy board, and I come only for a crumb, and a crumb I must have; and if thou refuse me a seat at thy table with thy family, wilt thou refuse me a crawl and a crumb underneath? The family will lose nothing by my gaining all I want.' . . . Omnipotence can withstand this attack no longer; but he yields the victory—not to her humility, and importunity, and perseverance—but to her

faith, that produced and employed all these, for 'all things are possible to him that believeth.' *O woman, great is thy faith; be it unto thee even as thou wilt.* 'Lord, what was that you said?' 'Why, be it unto thee even as thou wilt.' 'Why, then, I will have my dear child instantly healed.' 'Be it unto thee even as thou wilt.' 'Why, then, I will have my poor soul saved.' 'Be it unto thee even as thou wilt.' 'Why, then, I will have all my sins pardoned and destroyed.' 'Be it unto thee even as thou wilt.' 'Why, then, I'll have all my wants supplied from thy riches in glory.' 'Be it unto thee even as thou wilt. Here, take the key, and go, and be not afraid to rifle all my treasures.'

"Now, Mrs. ———, this woman was a dog, a sad dog, a sinful dog, and if she had had her desert she would have been driven out of doors; and yet there is not a woman in this house comparable to her. Let us pray."

Christian Experience.

EXTRACT FROM A LETTER ON BUSINESS.

A brother writing on business, from Wilmington, Del., gives the following interesting sketch of his own personal experience:—

I do not rejoice with you my brother, as a member of the Methodist denomination. I do believe I have in my heart that (the love of the Spirit of Christ) which makes us one in Christ Jesus.

God, in his infinite goodness, sent one of his children of the Baptist faith on Sabbath day, the 2d of October, 1853, to the bar-room of a hotel in this city, where I was partaking of the intoxicating draught, and led me to a prayer meeting of the church of his fellowship, and afterward to preaching. He invited me to go with him in the afternoon to the Methodist Church; on arriving, he led me into a class meeting, after which we went to a Presbyterian Church where there was preaching. In the evening we were again at his own church. I have great reason to thank God for giving the brother a missionary spirit, and the untiring zeal that he exhibited in my case. On the following Friday evening, I was convicted in such a manner by the Spirit

of God, although under the influence of strong drink, that I went to the Baptist church (after informing my associates that I was going to get religion) to attend the social meeting. There I bowed down on my knees, and commenced praying in an audible voice, "God be merciful to me a sinner." Thanks be to our Father, who has said, "My son give me thy heart," "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Our Redeemer gave me grace sufficient to abandon very many of my evil practices, viz., drinking, profane language, and all the vices that follow in their train. I have lived a temperate life to the present time; the glory belongs to God, for if my Saviour had left me one moment since that time, I should ere this have been, as I believe, in a drunkard's grave.

Yet it was not until fifteen day's drinking of the bitter cup of repentance, that I found peace. On the 22d of same month, I was enabled to believe with my heart unto righteousness and confess my blessed Saviour unto the salvation of my immortal soul. I was brought to feel myself in a sinking condition, and while on my bended knees in a prayer-meeting, imploring the pardoning mercy of God, I was enabled through the help of my Redeemer, to rejoice with exceeding great joy. Oh, how happy I was! I loved every person, and shouted "Glory to God." I went home and told my unconverted companion what the Lord had done for my soul, and commenced praying for her. She was soon powerfully as well as happily converted into the kingdom of everlasting righteousness. We then both covenanted to pray for our children (five in number) and, all praise being due to our heavenly Father, during last winter three of them have experienced hope in Christ, and they, as well as their earthly parents, have been baptized, and connected with the second Baptist Church. Oh, how my heart burns with gratitude to God as we, from time to time, meet in the sanctuary to hear the blessed gospel preached, and to partake of the Lord's supper. I may here confess that we did not attend any church, nor had I been to any kind of religious meeting for over two years before the day I was induced to go, as I have stated. I had lived to the age of thirty-six years, during twenty of which I was a noted drunkard. Thank God for having snatched me as a brand from the eternal burning. I strove to serve God as faithfully as I had served my old master, and in doing so, my hungering and thirsting increased after God's richest grace; by searching the Scriptures my mind became enlightened, and I very soon commenced asking God to "create within me a clean heart," and "to renew a right spirit within me." Yet I was not en-

abled to take Christ for my all in all, until the third day of last April, when I was able, through grace, to consecrate myself, wife, and children, and all I had or ever expect to have, upon the altar, when God manifested his power in such a manner that at one time I could scarcely endure the glory. I arose, believing that the blood of Christ had cleansed me from all sin, and was enabled to say from my full heart, "Lord, what wilt thou have me to do?" Oh! I was filled so with the power of God, that my strength was in a great measure taken from me. I promised him I would confess him if he came in a small still voice; but Oh, the rapture that I felt in my soul! I have had no doubts and fears since, but temptations in great numbers; through God's grace I have been able to overcome to the present moment. The life I now live is a life of faith in the Son of God, the Spirit of God bearing witness with my spirit that I am born of God. I have so sweet an assurance in my soul, that I am able to "rejoice evermore, pray without ceasing, and in everything give thanks." I recommend this full salvation to all. Since last winter we have had several clear distinct witnesses to the blessing of entire holiness.

J. S.

PERSONAL EXPERIENCE.

Agreeably to the request of one to whom I am deeply indebted, I have at length concluded to write a short account of my christian experience. At a very early period in life my mind became the subject of deep religious impressions, under which I frequently purposed to seek the salvation of my soul, and for a season did with some degree of earnestness seek to become one of the lambs of Christ's flock. Owing, however, to want of sufficient energy, or as the Master has termed it, "*striving*," I sought and was not able to enter in, and for some years continued to live without a saving interest in Christ. At length circumstances conspired to bring me to the moment of decision. Rather more than three years since I was enabled by the grace of God to cast my guilty soul on Jesus, and in so doing experienced the blessed consciousness that I stood accepted in the beloved. Happy, as I undoubtedly felt, in my new position, it was not long ere the conviction that I needed much more grace forced itself upon me; beset by temptations,

my weakness became very apparent to myself, and without more power I feared not only for my growth in grace, but even my stability. The short space of five weeks, during which, only, I had enjoyed the love and favor of God, was sufficiently long to evidence to me that some remains of the carnal mind still lurked within; I longed earnestly for its removal, and to know that every propensity to evil was gone. By the providence of God, I became a member of a class in which the leader, himself a professor of sanctification, was well qualified to direct and lead souls in the way of holiness; by him I was much encouraged to seek a clean heart, and urged at once to make an unre-served dedication of myself to God. The Holy Spirit enlightened my mind on the subject and evidenced to me that it was my privilege, and consequently my bounden duty to love God with all my heart, and to escape the remaining corruptions of my nature.

I was however met by the not unusual temptation, especially to young converts, to pause and look around on older Christians who for years had lived in a justified state, and that too according to their own testimony, in much enjoyment. Happily, however, experience convinced that I could not remain in my present state, and when I turned my thoughts and eyes towards those living in the enjoyment of holiness, the heavenly mindedness and tranquillity of soul that characterized their Christianity were too attractive not to increase the desire to become a partaker of like precious faith; by the words of such, and their walk, I was much encouraged. I saw too so much beauty in holiness itself, apart from its subjects, that the way, notwithstanding its narrowness, really appeared a delightful way. The practicability of my attainment at so early a date was presented as an obstacle, and it often occurred to me could it be that one so recently brought to a knowledge of the truth could experience so great salvation; however, I could not long entertain this thought; the word of God spoke of no exception and casting away every doubt, I resolved to be altogether the Lord's, and that at once. One evening whilst at a prayer meeting, my soul was unusually drawn out to wrestle for the blessing, but time was advancing, and the meeting drawing to a close and appa-

rently without result. What! thought I, and must I after all go away unblessed? Again I wrestled; for a time I was almost unconscious of what was passing around. Suddenly, light broke in and I felt I could cast my soul, my all upon the atonement, and whilst doing so these words were applied, "I will, be thou clean." The language of my heart was, "Lord, I will; I do believe thy blood atones for me; thou has accepted my poor unworthy offering."

I cannot say that I experienced at that time any great change of feeling. I was calm, my thoughts collected, without joyous emotions; but I arose from my knees with the firm conviction that the work was accomplished, and that my duty was steadfastly to believe. I immediately made known to a dear sister at my side what I believed the Lord had wrought in me, and by so doing experienced a strengthening of faith, and went forth with firm confidence that I was wholly the Lord's.

It was not long before a powerful temptation as to the way in which I had received the blessing was presented. I used the shield, the tempter was kept back, and soon I began to experience that a great change had indeed taken place. The Saviour had become exceedingly precious; the name of Jesus sounded sweetly in my ears; I felt an increased delight in the ways of God; his word was my delightful study; my soul was filled with heaven-born peace and my chief desire and constant aim was to gratify God. From that to the present, I have been kept by power divine; in temptation my Saviour has been my refuge, in trial my support, and when cast down and depressed in spirit he has comforted me. He is ever the spring of all my joys,—my soul does delight itself in the Lord. In conclusion I would express my confidence and assurance that having kept me thus far, he will uphold me to the end of my earthly career, and then having accomplished the work assigned me below, he will admit me into his own glorious presence to dwell with the triune God for ever and ever.

A. F. K.

A moment's divine recognition is the sweetest of all self justification.

Poetry.

FOR THE GUIDE.

ON BEING SOLICITED TO SEEK A LIFE OF EASE
AND REPOSE.

The harvest field is white,
 The laborers are few,
 And hastens on the night,
 When man can nothing do.
 Then shall we faint or tire,
 Or idly stop to rest?
 Assured that very soon,
 The harvest hour is past;
 While those bright fields of golden grain,
 Lie wasting on the burning plain.

Alone in distant lands,
 A weary traveller strays;
 He roams o'er desert sands,
 For weary, weary days.
 Panting and faint with thirst,
 Beneath a burning sky,
 Afar from all he loves,
 And none to cheer him nigh.
 Could aught now tempt him there to stay,
 From home, and all he loves away?

My Master's servant, I
 Would labor with my might;
 Knowing that soon the day,
 Will close in endless night;
 When 'neath its silent shade,
 No labor can be done,
 When the pilgrim's toils are o'er —
 His day of rest begun,
 In those fair realms of endless bliss;
 In regions brighter far than this.

Then ask me not to rest,
 Here on this wide-spread plain,
 Thronged now with precious souls,
 A Heaven to lose or gain.
 Laurels I fain would win,
 To deck my Saviour's brow;
 Time flies on rapid wing,
 The hour to work is now.
 When life's short day is o'er, I'll rest,
 At home, upon my Saviour's breast.

M. A. BERNHARD.

Editorial Miscellany.

CONSECRATION — CHRISTIANITY — CASH.

AN ITEM OF PERSONAL EXPERIENCE — RELATION OF CHRISTIANITY TO WEALTH.

Pardon us, Christian brothers, for introducing an item of personal experience here. Some thirteen years ago, we were deeply impressed with the necessity of entire purity of heart, in order to the attainment of the practical ends of our Christian calling. Present personal holiness became at length the subject of thought and desire almost to the exclusion of all others. God led us as he is wont to lead men who honestly seek a given spiritual state, through grace. As we prayed for purity, He revealed more and more the condition of the heart, and the obstacles to its purification. As the increasing light revealed the conditions of grace, and disclosed the surrenders to be made, the heart was often in a painful struggle to disengage itself from the objects it now perceived to occupy a forbidden place in its affections.

But one after another, and generally, soon after they were discovered, the idols fell. The question soon proposed itself, "*What is it definitely, to be in a state of entire consecration to God, in regard to the possession and use of money?*"

We began immediately to see the relation of Christianity to money in a new and clearer light. We began to pray God to lead us into *all truth* in that matter. *Just there*, at the very threshold of the inquiry after truth, we found a sacrifice necessary. Our own *consent* must be obtained *in advance* to know *the whole truth*, and to *walk by it, whatever* its requisitions might, in the sequel, prove to be.

To reach this point of full assent to the Divine will, without knowing what that will is, required a strong effort, much searching of heart and much prayer. At length the point was consciously reached. As an infant rests in its parent's arms, fearless of a fall, to be carried, it knows not and cares not whither, only "*father knows*," so we learned, in that point of personal consecration, to *feel* that all God's choices result from infinite wisdom and goodness, and we longed to know what his will was concerning us: having at length come to see that it would be a personal *misfortune* should we by any means fail to apprehend accurately, and meet fully the terms of that will.

We saw that the path which God marks out for any creature, is as truly the path of happiness as it is the path of duty—that duty and interest are identical in all cases—that therefore the post of duty is forever the post of bliss—that a

unity of interest pervades the world and indeed the universe of beings — that all creatures are happy when identified with the Divine scheme, the general good, and miserable the moment they set up for themselves — that he who seeks to be a fountain of blessing to others is himself most blessed by that very fact — and that he who would bless himself by cursing another, shall himself be cursed whatever becomes of the other.

Having gained our own consent to know and do the whole will of God in this particular, we felt assured that in due time adequate light would be given as the result of searching the Scriptures, meditation and prayer; accompanied with a continual practice, guided by light renewed. We immediately felt that the consecration was accepted as complete at this point, and our searchings of heart proceeded to other particulars. Through the riches of grace, we were able before long to settle every other question involved in the act of entire consecration to God, and to take hold of the promise of acceptance, which *just there* meets the soul of every seeker.

The light in detail, upon the path of duty in regard to the possession and use of money however, dawned slowly and gradually upon the mind. It was nearly two years before the *exact* path in which God would have us walk, became entirely clear to the perceptions of the soul, so as to leave no shade of doubt. During that period we never once thought of asking what might be a rule for persons in general, or for any other man. The light was sought for our individual guidance, and when obtained it was appropriated accordingly.

We have never doubted for a moment, but that we were then guided into *all truth*, nor have we ever for a moment wavered in our purpose or practice in regard to the performance of vows entered into when at length the light was clearly given.

Strange as it may seem, although we felt that we had been guided by the light of the Bible in the vows we took upon us, we did not for some twelve years entertain any particular opinion in respect to the duty of others upon the same points. But at length we have become entirely convinced, that whoever would walk in the more excellent way must adopt some rules of holy living in regard to the possession and use of money, based substantially upon the same principles as those which we perceived must govern us. We believe the mass of the readers of the Guide are persons, who either enjoy or desire to enjoy, a state of entire consecration and conscious purity before God. For such we speak; even as unto wise men: judge ye what we say. We propose freely to state for your contemplation the convictions of duty and privilege which we have received.

First of all then, let us direct our attention to two peculiarities of the Christian religion and view them in connection with each other. One of these peculiarities is *that it creates wealth wherever it comes*. The proof of this is exhibited in the present financial condition of every part of the world. Compare, for instance, the Mahomedan Arab, starving and nearly naked, in the valley of the Nile, the hot bed of the world, with the Christian Scotsman, extracting actual wealth from the cold and rocky terraces of the highlands. Compare Italy, where there is little but the form of Christianity — Italy, central in the

commercial world, not crowded with population, fertile to a proverb, with a healthy atmosphere, a mild climate, and twelve hundred miles of sea-coast, where it is estimated that about every fifth man is a beggar, and where the whole population is but at a little remove from beggary — compare Italy with Vermont. A territory covered with the primal forests less than seventy years ago, inland, rock-bound, frost-bitten Vermont, enriching its inhabitants by a large annual surplus of product over consumption.

At the period of the Reformation, Spain was a leading power in Europe; England comparatively feeble. Spain shut out the light of the Reformation, that is, of true Christianity; England opened her bosom to receive it. We need hardly refer to the position of these two nations now. Spain has gone down to a condition where she is neither loved, nor feared, nor consulted in the diplomacy of Europe, while England has advanced to be mistress of the seas, and to sway empire in every quarter of the globe.

Brazil, in South America, was peopled from Europe at about the same time with these States. But Brazil has no Christianity except in name. She maintains but a dubious national existence, while this confederacy of States has become the most powerful of Empires.

These are a few facts of the present condition of the world — and the whole world is full of them — which go to demonstrate that Christianity is the source of wealth, greatness and power to nations.

But the prosperity of a nation is the result of the prosperity of the individuals composing it. It cannot be otherwise. Thus Christianity always works. It purifies the mass by purifying the grains. It refines society by refining the individual. It enriches the nation by enriching *the man*.

Nor is there any mystery in the fact that Christianity should thus conduce to the wealth of those receiving it.

Christianity restrains vice by considerations as attractive as heaven — as terrible as hell. Vice is costly. All the vices are costly; costly in time, money health, credit, intellect, life.

Whatever agency shall save these — any of these — will by that fact promote wealth by a necessary and not distant consequence.

Again Christianity promotes industry, the connection between which and wealth does not need even to be stated.

Again Christianity teaches the sin of waste, whether by carelessness or prodigality, and employs the example and word of the Redeemer himself to inculcate economy.

The power of Christianity to awaken intellect, is another circumstance which contributes to the same end, by obvious results. A people that receives genuine Christianity will soon become enlightened, refined and educated.

This power to awaken intellect, resides apparently in the vastness of the truths with which it holds the thought in contact; Providence,—Redemption,—The Divine Government,—The Judgment,—Retribution,—Heaven,—Hell,—Eternity,—Omnipotence,—God. It resides again in the accurate knowledge which it brings to the mind of itself — its nature, present condition, capacities, and destiny.

But however we may speculate upon the *philosophy* of the thing, the *fact* is obvious. Christianity always awakens intellect, promotes intelligence, and gives birth to ingenuity. These facts immediately contribute to the promotion of wealth by the introduction of scientific improvements and labor-saving machinery.

Thus we see that individuals, and through them, the nations, are *enriched*, as well as elevated and blessed by the advent of Christianity among them.

The other fact, which we wish to put in juxtaposition with this, is that the Gospel pronounces some of its severest maledictions upon rich men, *as such*. We say "*as such*," because these terrible denunciations are not made against rich men because of dishonesty or robbery, but because of their *being rich*. "How hardly shall they that *have riches* enter into the kingdom of God!" "It is easier for a camel to go through the eye of a needle than for a *rich man* to enter into the kingdom of heaven." That is plainly, it is impossible for a man, who is rich, in the sense here intended, to be saved. The only individual, of whom the Gospel positively affirms that he was lost, hopelessly lost, in hell immediately upon dying, has no other accusation laid against him than that he was *rich* in this forbidden sense.

It is folly to attempt to explain these passages away by saying that the vice does not consist in being rich, but in *trusting* in riches; for why does a man seek to accumulate or hold an overgrown fortune, if he does not *trust* in his riches?

Some relief from the strongest meaning of these passages has been sought in the language of Jesus, when in answer to the query which his words had raised, "Who then can be saved," he says, "With man this is impossible, but not with God, for with God all things are possible." But obviously, if the Savior means by these words that God can take to heaven a man who is rich in this forbidden sense, and who lives and dies thus rich, then he intended to unsay all he had said before in regard to the matter.

What then may be the meaning of the passage last quoted, from his lips? Plainly this, that God can save a man from the love of money, and the crime of being rich.

Here, then, we have the two facts of the Gospel economy confronted. 1st. The Gospel everywhere, always and necessarily, by the legitimate operation of its own doctrines and precepts, produces a surplus of income over out-go — of receipt over expenditure. 2nd. The Gospel forbids men to *hold* riches.

What it is to be rich, in the forbidden sense, and what the Gospel intends by this seeming anomaly, are inquiries which we propose to pursue in a subsequent article.

G.

✍ The interval between the January and February numbers, is always greater than between succeeding issues. This will explain to such of our friends as were at a loss to account for the delay, why they did not receive their February Guide earlier. From this period we shall resume our regularity, and our subscribers may look for their Guides on or about the first of each month.

FOR THE GUIDE.

ON THE TRUE IDEA OF A WISE MAN.

BY L. M.

1. It would be a mistake to suppose that wisdom is synonymous with amount of knowledge. There are many persons who seek knowledge without seeking wisdom, and who know much without being wise. Wisdom is knowledge rightly acquired, rightly adjusted, and rightly applied. These are its three attributes.

2. Knowledge is rightly acquired, which is acquired under a *divine direction*. The wise man, in distinction from the mere cognitive or knowledge man, is one, who begins with recognizing his want of aid and guidance in the *pursuit* of knowledge. Accordingly, acknowledging this want, and feeling his responsibility in the regulation of this pursuit as well as in other pursuits, he limits his *desire* of knowledge. That is to say, he does not so much desire to secure a large amount of knowledge, as to secure that knowledge which is profitable;—that knowledge which embodies the truth and which can be made applicable to the great purposes of humanity and true virtue. But in making this discrimination between one kind of knowledge and another, he is under the necessity of seeking an aid and guidance out of and above himself. The wise man, therefore, begins with humbly and believably recognizing God as his great Teacher. His prayer is, "Guide me in knowledge, that I may know what *Thou wouldst have me know*."

3. The mere cognitive or knowledge man on the contrary, seeks knowledge just as he seeks wealth or sensual pleasure, not to be *wise*, but to be personally happy, not to promote truth and goodness, but to gratify *himself*. With such feelings, which fail to be commended to him by his own conscience, it is impossible for him to look to God in a suitable manner. And not having God for his guide, he has no guide but himself, and consequently pursues his object, however desirable it may be in itself, under

the promptings of his own wayward, perverted and selfish impulses. And he thus learns too late, that any knowledge, which is sought and pursued *without a regard to God's will and glory*, is painful and injurious, and sometimes even destructive, both in the pursuit and the acquisition.

4. Wisdom is not only knowledge rightly acquired, but *rightly adjusted*;—that is to say, knowledge, which is appropriate to time, place, and occasion. If knowledge, in being sought under a divine direction, can be said to be rightly acquired, it can hardly fail of such adjustments as are most appropriate and most beneficial. It will be found, in realizing this view, that there are some cases where it is best not to know much, and where general knowledge is preferable to minute or particular knowledge. In this remark, however, we have more especial reference to persons, than to scientific knowledge. As an illustration of the subject, we will suppose, that we are dwelling in the midst of a religious community, and are surrounded by religious friends. Some knowledge of the persons constituting this community is undoubtedly desirable. But is it not enough for us to know them in their general character as followers of Christ, with such and only such incidental knowledge as may enable us to fulfil our duties to them, without burdening and distracting the mind with a multitude of unnecessary inquiries into their peculiarities of person, age, habits, disposition, family alliances, property, party strifes, and the like? The tendency, as a general thing, of that sort of knowledge which thus runs into particulars, beyond what is called for by the indications of Providence, is, to overload the mind, to inspire desires within it, and to place before it motives of action, which are not profitable; and thus to divert it from God. In particular, it obscures and prevents that simplicity and oneness of intention and purpose, which are so essential to harmony and communion with the divine mind. Such knowledge is not *wisdom*.

5. It may be proper to remark here, that there is as truly a Providence in the *communication of specific knowledge*, as there is in clothing and feeding us. And it is just as much a part of holy doctrine and practice to trust God for such knowledge, as it is to

trust him for our daily bread. If our hearts are filled with love to God and man, and there is anything specific and peculiar in our neighbor's situation which God's glory requires us to know, he will take measures to enable us to know it, without exacting the exercise of an inordinate curiosity. It is true there must be faith. But faith will never be wanting, when the heart is full of love. With true faith in exercise, God will as certainly give us such knowledge as he will give us the bread which is necessary for us.

6. It is further to be remarked, that true wisdom implies a *right application of knowledge*. If the relations, which we sustain to God, require that we should look to him for the gift of knowledge, they equally require his direction and aid in its application. Specific rules on this subject are less necessary, however, than is sometimes supposed. God will never fail to direct those, who are in a state to be directed. There is no want in God. His delight is, "not only to be with the children of men," but to guide them in all respects. The fact of divine direction, carried out in all its details, will be found to depend very much upon the spiritual state of him, who is the subject of such direction.

That knowledge is best applied which is employed in promoting the spiritual good of men, such knowledge has one of the highest characteristics of true wisdom. He who benefits his fellow-men spiritually, benefits them at the same time in every other respect. The best, therefore, which we can do for our fellow-men, is to lend our aid in leading them in the way of righteousness. As we can make no better application of any other influence or gift which we have, so we can make no better application of our knowledge.

Be truly wise; and in order to be so, endeavor, by means of that knowledge which God has given, not only to lead men to the knowledge of God, but to the actual possession of God in the soul by oneness of nature. If we are the means, under Divine Providence, of bringing men to God in this sense, we are doing them the greatest possible good. He who has God, has all things. God, in being love, includes in himself the source of

every blessing. God is food and clothing, home and society, instruction and guidance, who will do all, *if we will only allow him to do it*; a real and not a nominal Father, who never did give, and never *can* give "a stone instead of bread."

FOR THE GUIDE.

CHRISTIAN PERFECTION.

HOW TO ATTAIN IT.

BY H. BANGS, D. D.

THOUGH I think the experience which I sent in my last article, clearly reveals the way in which we are to seek after this blessing, yet there are so many erroneous views respecting the way in which it is to be sought and found, some arising from a hatred to the doctrine itself, and others from wrong teachings, that I deem it expedient to guard this path a little more particularly.

In the first place, in order to seek it aright, we must be thoroughly convinced of its necessity. Here I fear many err most egregiously. They have heard much of sanctification, of its blessedness, of its being something super-excellent in itself, and therefore greatly to be desired to make one happy; and hence they have formed an exalted idea of its character as being beautiful in itself. This view of the subject has presented it as a mere ideal thing, beautiful indeed to behold, prettily delineated, and well calculated to raise them above the common infirmities of life; and hence they have been induced to seek after it from the like selfish motives that a child would seek for a toy or a miser for gold that he may add to his riches. So these deluded souls have sought after holiness or perfect love, merely because they thought it would add much to their enjoyment or make them more happy, as many meanlessly talk, without duly considering that it may be attended with additional crosses and trials, and expose them often to greater hardships and severer conflicts than they had been wont to endure. All this by merely captivating the imagination, may lead them astray, as it may be a mere ideal thing painted in vivid colors by the pen of an artist, who has drawn his portrait from a distorted image.

No ; this will not do. We must seek it because we need it ; we need it because we are unholy ; we are unholy because we have not only brought into the world with us a depraved heart, but have added much to that depravity by a long course of actual transgression. This we must *feel*. We must *feel it deeply*. In the depths of the soul we must be penetrated with a consciousness of our inferiority, and this will beget a self-loathing, causing us to cry out from a feeling sense of our native vileness. *We abhor ourselves and repent as in dust and ashes before God!* This is not theory merely, our theory may be correct while our experience and practice may be defective. This is experience,—experience arising from self-knowledge, and this self-knowledge arises from the light of God's Spirit shining into the darkest corners of the heart, revealing all the secret workings of our corrupted natures ; and from this inward sight of ourselves we are constrained to adopt the language of the poet,—

“ O great mountain, who art thou?
Immense immovable ;
High as heaven aspires thy brow,
Thy foot sinks *deep as hell!*
Thee, alas, I long have known ;
Long have I *felt thee fixed within* ;
Still beneath thy weight I groan,
Thou art indwelling sin.”

Yes ; this “indwelling sin” have we long felt “fixed within,” wrestling, struggling for the mastery, warring against the law of the mind—that law which the Spirit had written in conversion upon the judgment, and striving to bring the renewed sinner again into bondage to actual sin and death ; but, through the intervening strength of Christ, whose Spirit works mightily within the heart of the justified believer, he has been enabled to resist successfully this *foe within*, and fighting on in the strength which God imparts, he hopes to conquer finally, and hence he says,—

“ Surely I shall soon be made
Partaker of my hope :
Author of my faith he is—
He its *Finisher* shall be :
Perfect love shall seal me his,
To all eternity.”

This penetrating view of our inward impurity shows him the necessity of an inward cleanser ; and this cleanser is revealed

in the sacred Scriptures as being the Lord Jesus Christ. Of Him it is said, — “And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Mal. iii. 3. The same Almighty purifier or cleanser is alluded to in Luke iii. 16, of whom John the Baptist said, “He shall baptize you with the Holy Ghost and with fire.” He came indeed for the express purpose of saving his people from their sins, and this he doth not only by pardoning their actual transgressions, but much more so by purifying their hearts from inbred sin by cleansing them from all “inherent unrighteousness,” that they may come forth as gold seven times purified in fire—the fire of the Holy Spirit.

Here then Christ is presented to the struggling believer as an object of his faith! He is set forth as the great purifier of the hearts of his people. He is represented as having come into our world, taught, suffered, and *died*, for the express purpose of cleansing our hearts from all sin; and of purifying our natures from all uncleanness, that we may be “holy and harmless and without rebuke in the midst of a crooked and perverse nation.”

Here, therefore, is the object of faith, hope, and desire, and the source of our purification. And most assuredly He that has done all this for the very purpose of accomplishing *for us* and *in us* this great salvation, for the express design of “purifying to himself a peculiar people zealous of good works,” will not fail to do it, for He is pledged to accomplish all “the good pleasure of his will.” This he has declared over and over again. He is now exalted to be a Saviour, wherefore he is able to save to the uttermost all that come unto God by him.” The very moment, therefore, that we come to such a knowledge of our own hearts as to convince us of the necessity of this inward cleansing, that very moment we are authorized to look “unto Jesus, who is the Author and Finisher of our faith,” with the full and firm belief that he is now ready and abundantly willing to “purify us as silver,” to “refine us as gold,” and to *stamp upon us his own image of righteousness and true holiness.*

I said *He is the object of our faith.* He is most emphatically. Nor may we look at any other object only as subordinate to this one, sole, and great object. We may indeed look at the means He hath ordained as the medium through which He ordinarily conveys His blessings. We must read His word — if we are able to read, but if not we are authorized to look to

Him immediately by faith and prayer—we may hear it preached, pray and fast, converse with God's people, read good books, and absolutely abstain from all appearance of evil; but if we would do these things effectually, we must look, through them all to Him who hath appointed them, and who has promised to meet us on the way, and to speak to our longing, struggling, and believing souls, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

The firmament reflects the sun. The sun shining upon the firmament reveals all the visible objects, the trees, mountains, and valleys, beasts and birds, &c., &c., with which we are surrounded. Without the sun we would see nothing, because he is the source of light. But he would not diffuse his beams without the atmosphere. Just so, without those visible agencies God does not — what He might do I will not say — but He does not now shine upon the moral world. Jesus Christ had to assume a human body in order to accomplish the work of man's salvation, and He hath instituted these visible means above mentioned, in order that He may, through them, shine upon the souls of men; yet without Him all is dark and void; we must therefore look to Him, and Him alone, if we would be saved but look through the media He hath established, very properly called the *means of grace*.

But we must look by *faith*, for "without faith it is impossible to please Him." "He that believeth not God hath made him a liar." And what greater affront can we offer to another than to question the truth of his word? And if it be justly considered an insult to question the veracity of a man like ourselves, how much more insulting to doubt the truth of God! What has God said? Among other things He has said, "I will have mercy and not sacrifice." "I will be merciful to your unrighteousness, and remember your sins no more." "I will sprinkle clean water upon you, from all your idols will I cleanse you; a new heart will I give you, and renew a right spirit within you." These and the like declarations are scattered up and down in the word of God, all proclaiming, in unambiguous language, the willingness of Almighty God to have mercy upon us, to pardon our sins, and to cleanse us from all the defilements of iniquity.

But to whom are the promises made? This is a question of vast importance. They certainly are not made indiscriminately to all, good and bad, to the penitent and impenitent. I believe, for instance, the word of God. I have no doubt of its truth. But that word pronounces woe and destruction upon the impenitent. How do I know therefore but that this awful threatening

is aimed at me? I can no otherwise know than by examining my heart and conduct, and if I find on examination, that I have been and am still wicked, "hardened through the deceitfulness of sin," I may very justly infer that, instead of being within the circle of God's promises, I am exposed to the threatenings of His justice. Hence for me, while in this state, to undertake to claim the promises, would be the height of presumption. On the other hand, if I find that my heart is made to tremble under the fearful apprehension of God's indignation against the sinner, that I mourn over my sins, because they have been committed against a law that is "just, holy, and good," that I am determined to forsake them, and turn unto God with full purpose of heart, then I have a right to conclude that I am within the circle of God's promise of pardon, and may plead its fulfilment, and when it is fulfilled, I shall have an evidence of it clear and satisfactory, given to my heart by the Holy Spirit. If, after this, I still persevere, walking in the light as God is in the light, I am led to see the depths of iniquity yet lurking in my heart, and I hate and loathe them, and pray earnestly to God for a deliverance from them, then I think the promises which are made to such belong to me, and therefore I have a right to plead them in my behalf.

But this part of the subject requires such minuteness of explanation, that I must reserve it for another number, when I hope to make it plain and intelligible to every reader.

THE CLOSET.

How is it, friends, do you visit the closet? When, how often, regularly, at certain times and seasons? Can you *live* without prayer in secret? escape the snares, traps and pit-falls, ward off Satan's darts, maintain a uniform steadfast righteousness? do justice, love mercy, walk humbly, exercise due patience, meekness, faith, and humility and love? Can you, without regular and frequent closet visitations, pray as you ought around the family altar, in the social circle, and in the large assembly? We doubt it.

Secret prayer is the *life*, the very *life*! Some will jog and plod about all the day long and trust to ejaculations. Will this suffice, is this safe? Then God's mandate falls powerless,—When thou prayest, enter into thy closet! Pray always, lift up holy hands, *everywhere*. Go to the closet, go often—often as you can, in secret pour out your *soul*, your *whole* soul; remember the poor, the oppressed, the ministry, the cause of missions, Bibles, tracts,—and be *sure* to pray for editors.—Go, will you? go.

FOR THE GUIDE.

TO THE MEMORY OF A BELOVED SISTER.

BY MRS. PHOEBE PALMER.

"In holiness complete, and in the robes
Of saving righteousness, arrayed for heaven,
How fair that day among the fair she stood!
How lovely on the eternal hills her steps!"

Mrs. Mary Jane Kellogg, wife of Mr. Joseph W. Kellogg, and daughter of the late Mr. Henry Worrall, of New York city, entered into the joy of her Lord, Dec. 30th, 1854, aged 43. Amid the dissolution of nature while the earthly tabernacle was being dissolved, she exhibited the graces of patience, meekness and love, to an extraordinary degree, and gave an unwavering testimony that the blood of Jesus cleanseth from all sin.

She was blessed with pious parents, who brought her up in the nurture and admonition of the Lord, and entered upon her Christian course early in life. Previous to her fifteenth year she did not lead a prayerless life, and often had deep religious feeling but her heart was not really subdued, she was unwilling to conform to the conditions of discipleship. She sought the Lord in the privacy of her closet, and so great was the conflict between nature and grace, that she was often the subject of deep spiritual anguish. It was not until she humbled herself under the mighty hand of God, and presented herself among the seekers of salvation, that the Lord lifted her up; then grace, mercy and peace flowed into her soul.

Her conversion took place under the labors of the late Rev. J. N. Maffit, in the Duane Street Church, on an occasion when scores were through the instrumentality of his labors turning to the Lord. Multitudes had presented themselves as seeking suppliants at the feet of Jesus. Sister Mary yielded to the entreaties of a beloved sister, to go forward and mingle with the weeping penitents, but no place was found where she might kneel at the altar, and she knelt at a bench at the feet of the other penitents,

exclaiming, "For the first time in my life I have found my right place—at the feet of everybody—at the feet of these sinners! Here will I lie; as Jesus looks on them he may look on me." The great deep of her heart was now broken up. Her strong will bowed in submission. She had humbled herself. Jesus saw her, for she was now at the foot of the cross. She saw the hand writing that was against her blotted out and nailed to the cross. At once she was lifted up!

"The cross on which he bowed his head,
Shall lift us to the skies."

She was after this often heard to exclaim, "God is love!—" "it is the easiest thing in the world to love. All I have to do is to love!"

She was a useful, earnest Christian—ready to assist in the various enterprises of benevolence, and very conscientious and practical in her Christian character. Her struggles after entire purity of heart commenced shortly after her conversion: and she might much sooner have attained had she been more willing to obey the admonition, "Dare to be singular for Christ sake." We cannot be Bible Christians without bearing some characteristics which may distinguish us from the mass of professors. God's people are a *peculiar* people. All who have made their mark on the world for more than ordinary Christian excellence have proved this. It was on this account that the late James B. Taylor who was distinguished for the purity and usefulness of his short life urged upon the lambs brought into the fold through his zealous efforts to be *uncommon* Christians. Had our beloved Mary been more willing to be an uncommon Christian she would sooner have attained the rest of faith. But she was an enlightened professor, and did not look upon *justification* as such a *low state of grace as to admit of known deviations from duty*. She felt that she could only be justified by grace and have peace through our Lord Jesus Christ, in walking closely with God, and following all the monitions of his Spirit. When in view of the cross she yielded to shrinkings of nature, and walked after the *flesh* and not after the Spirit, then she felt that there was condemnation, and she could not profess herself justified, and

at peace with God while she yielded to these shrinkings from duty. Her mind, therefore, was sometimes in a state of conflict. But oh, how deeply did she subsequently regret the loss of time occasioned by these conflicts!

Could she now speak, how earnestly would she say to young disciples, "Dare to be singular for Christ's sake! Resolve to obey every monition of the Holy Spirit though you may die in the struggle! Never rest day nor night until you attain the witness of present purity. And when you attain the grace, with the holy Fletcher, resolve to profess it to the praise of God in scriptural terms, and urge the attainment on others. Count the cost of a life of eminent and entire devotedness to God. Be a Christian of the Bible stamp, though you may be a spectacle to men and angels. Let your highest ambition be to be numbered with those who 'follow the Lamb whithersoever he goeth.' Though it may be through evil or good report be a follower of Christ, resolved that you will have

'A soul inured to pain,
To hardship, grief and loss;
Bold to take up, firm to sustain,
The consecrated cross.'

The evening previous to her marriage was a point specially marked in her Christian life. She felt that God had called her to this position, and that Omnipotent grace alone could qualify her for it. Her view of the responsibilities of the marriage relation in its ordinary aspects would have induced her to enter upon its duties with marked circumspection. But the position in which she was now about to place herself was one of more than ordinary responsibility. She was about to assume the endearing relation of mother to four lovely children, and her heart said, "Who is sufficient for these things?" Referring to this eventful period of her life on her dying bed, she said, "I then understandingly made an entire consecration of myself and all I had or ever might have influence over, and have since felt in a peculiar sense that all belonged to God." As she did not enter into this new and important relation without a careful reliance on the grace of God, it is due to the glory of grace to record that

wisdom was granted her, and though many daughters may have done virtuously in this position, perhaps few, if any, have excelled her. So truly was the needful ability granted her that ever-enduring inscriptions of her winning and affectionate firmness, and the piety of her counsels will be engraved on the hearts of those entrusted to her care. But more deeply will the six dear children that were added as the result of Mr. K.'s second marriage feel their hearts stricken than those she had thus early learned to love.

She was not without some keen mental pangs when she saw that these earthly ties were about to be severed. But grace gained a perfect victory over nature. She looked upon her affectionate husband, and though her heart sympathised when she saw how deeply he was to be bereaved, and then upon her sweet babes, the youngest of which was but four weeks old, and we will not say that she did not feel that these were ties interwoven closely with the fibres of her heart. But she remembered that they were not her's, but had only been entrusted. And now that the Lord called her to give them up, and leave them to his care, she exclaimed, "These children are not mine, they are the Lord's!" And when the mysteriousness of the Providence which threatened her removal was occasionally referred to, she would stop all questionings, by repeatedly exclaiming, "He doeth all things well!"

The sting of death is *sin*. In the case of our dear sister, death had lost its sting. She observed to a dear sister that she felt no more trepidation of spirit in view of passing from time to eternity, than she would feel in going out of her own dwelling to the house of God. She did not look upon death as the King of terrors, but only as the instrument by which the tie was to be unloosed that bound her spirit to its earthly tenement, in order that it might ascend to its native home. "Angels," said she, "are here! I cannot see them but I think they are here." She seemed to be conscious of their angelic ministrations, and observed, "Father seems very near me. How soon I shall see him and how pleased he will be to see me!" *

* He died about five years since.

On one occasion our hope of her recovery revived, and sister Sarah observed, "Sister Mary, perhaps our heavenly Father may let you stay a little while longer with us." She replied she would not dare to choose life. It might be selfish. Her heavenly Father knew what would be for the best. But if she knew it were his will she would love to live. Not for the sake of her family only, for the Lord could take care of them without her. Not for the sake of her friends, though she loved them much. But said she "*I want to live that I may save souls! I want to be more diligent! I want stars in my crown! I have no doubt but through the infinite merits of my Saviour I shall be saved, but O, I want stars in my crown!*" This was the only time she was heard to express a desire to live, but to this she added, "I dare not choose. God's time is the best time."

But her works *do* follow her. Shall she not have stars in the crown of her rejoicing? Surely those who witnessed her triumph over the last enemy will say YES! And those who listened to her dying expostulations, and entreaties, as she urged them to flee the wrath to come, and prepare at once to meet her in heaven, these will answer "YES!" And those who promised to erect the family altar and train for God the little immortal beings committed to their care will answer "YES!" And will not those on whom she urged the privilege, and duty, of giving up conformity to the world — of a steady attendance on class meetings, reading not only the Bible but the book of Discipline, enjoining in conformity with the Scriptures self-sacrificing duties — will not all those who listened to these pathetic dying appeals, say "YES" — her works shall follow her! And O may all to whom she thus ministered in her dying hour, ever keep those vows which were in that solemn period recorded by the angel of the covenant! And may these dear ones be found as stars in the crown of her rejoicing! And may it long be said of our dear departed Mary, that she, "being dead yet speaketh."

"Dear sister Mary have you not a message for your sister P.?" said the writer. "Only that you fill up that which I have left behind of my work," she replied. And it is to be faithful

to the sacred trust thus solemnly reposed, that this tribute to the memory of a beloved sister has been written, and in her stead we entreat that those vows made in that chamber of death may ever be inviolably kept.

We will not attempt to record all her precious sayings though they must ever remain engraven on our heart. A little before she departed she said, "You cannot imagine how trifling all earthly things appear to me now." At another time she said to sister Angeline though suffering much, "If it were the will of God I would be willing to lie here and suffer for three score and ten years." Her heart seemed continually filled to overflowing with praise, and she would exclaim, "O how I want to praise him he is so good!" "Christ is all in all!" "I am passing through the valley but I fear no evil." Said we, "Dear sweet sister Mary you do not know how we all love you." She replied, "Yes I do, but Jesus loves me most." Yes and he has said, I will never leave thee nor forsake thee we replied! "Lo I am with thee always even to the end." We did not then know that the end was so very near; and that our beloved Mary was even at that moment taking the last steps in the valley, but in a few moments without a struggle her earthly course was finished, and angels bore that sister away.

Life's duty done, as sinks the day
Light from its load the spirit flies,
While heaven and earth combine to say,
How bless'd the Christian when she dies."

GOLDEN MAXIMS.

Leave all and you shall find all; for everything is to be found in God, by him who, for the sake of God, despises everything.
—Augustine.

Prayer, or the inspiration of the Spirit of Life—and praise, or the employment of life thus derived to the glory of its author—constitute the essence of vital godliness.

FOR THE GUIDE.

THE SAINT'S PRESENT ENJOYMENT OF LIFE EVERLASTING.

NO. II.

BY A STUDENT.

"But now he is dead wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."—2 Samuel xii. 23.

"And whosoever liveth and believeth in me shall never die."—John xi. 26.

It has often appeared strange to me that we should be subject to so much suffering as is felt by the human race, in the separation by death of those whom love has united. How is it that there must be so much mental pain among the good as well as the evil? so much deep anguish of soul as is felt, when husband is taken from wife, and wife from husband; when children are taken from parents, and parents from children; sisters from brothers, and brothers from sisters; when these separations are a necessary consequence of a removal to another world—unless we all die together, which the forecast of many a child induces it to wish, when it thinks of father or mother dying, or sister or brother. There are some who are as yet spared the woes, which death brings in his train as he enters the sacred enclosure, who suffer more from the expectation of it than they are willing to acknowledge to themselves. And then there are others—O! how many others, who are having the reality—a grief-fraught sense of separation of soul from soul, and of vacancies in the domestic circle.

Not long ago, I congratulated a lady upon the birth of her first grandchild, then a few days old in her house. She replied, "I know this ought to cheer me; but when I think how much my husband would have enjoyed it if he were living, and that he is not here to share my comfort, it seems to take it all away."

In conversing with a Christian mother about her children, she tells me that such a year she passed through a scene of untold suffering. "My blooming babe was suddenly taken

from me. I did not complain against God. I knew the child's Maker had a right to it; but how my heart was torn! For months when alone, I could only resort to wringing my hands, and calling for my babe."

Now, since this work of death cannot be avoided, and the righteous suffer by it equally with the unrighteous, what shall we say? And then to think that most of the human race must go through with such scenes repeatedly. They must have their hearts pierced and left bleeding almost to the point of death, as many times, perhaps, as their truly loved ones number. Or if they go before some of their dearest ones, and are thus spared some of their suffering, they, in their turn, in their own departure, bring the same kind of suffering upon others. Is there no remedy for this soul-consuming grief? Ought death ever to make the righteous suffer as he does the wicked, when as a messenger he either brings us word that we must depart, or that our loved ones must depart from us?

I know that suffering is good for us, to a certain extent. I have no doubt that when our Creator announced that death should enter this world, he saw there would be a work for death and his companions to do upon earthly minds, which no other agency would accomplish. We all are ready to say that sorrow at the work of death has done us good. But the "pure in heart" do not now need the sorrow they once needed, and they do not have it. They do not now have the sorrow, which has its worst pangs in an unsubjected will; for this they cannot have with their hearts beating in unison with the motion of God's hand. That which exists in the unsubjected soul is what makes sorrow necessary, and gives it poignancy. Like the obstinate child, that must have its will crossed because it is obstinate; and its obstinacy gives the chief suffering which it feels from the disciplinary action of the parent. Let the obstinacy cease, and the necessity of the counter action is done away.

But holy people do have sorrow at the work of death—that kind of sorrow, which has its uses in perfecting their characters for greater adaptedness to this world and the next. This can

easily be distinguished from that which unfits for this, and poorly prepares for the future life. They have more sorrow, perhaps, than they would have, if those whom they love were actually translated; though I doubt if this would be the case could they obtain the right views of the mere circumstances of death. In case of translation, it would be only the temporary separation of their dear departed ones from them, which they would lament. There is something very saddening in the thought, that we shall see our friends *here* no more, though at the same time we believe we shall go to them, and be all glorious in our habitation with them beyond these boundaries. We mourn the loss of their company and counsel, and the manifestations of their love and joy, which we feel so much the need of in this world. Perhaps these feelings are not merely incidental—perhaps they inhere in the occasion of our being separated from our kindred spirits by the limits of two worlds. If so, we cannot be saved from them, but we can have them serve us as similar feelings serve us when some dear friend has gone to another country, whither we expect soon to go ourselves. They give us more interest in our preparations for departure, and for our adaptedness to the climate to which we go.

But it may be that consecrated people, in some stages of their progress, feel unduly the absence of their translated ones. I met a devout mother at one time, who had, a few months before, lost her babe. She was praying that the love of her Heavenly Father might be more and more revealed in her soul, that she might not suffer so much in missing the love of her babe. It seemed to me that she had an intimation, that the Holy Ghost, in bringing into her soul a greater degree of the Father's love, would bring all the love she needed. Is it not true, that when most of the Divine love is revealed in our souls, the love of all holy beings is more sensibly realized by us? Jesus Christ unites us together the more closely, as he unites us to the Father. To those who "have eternal life abiding in them," the real existence, the continued sensible life of those who have departed, saying, "I am going to my Saviour,"—"I am going to my Father,"—does not appear to them like a fable. Those who are living the life eternal, find it very easy to think of

those out of their sight, as living the same life. We speak now only of those who go before us to the arms of God, and make no allusion to those whose case is doubtful. God would have us have nothing to do with them after they are gone from this world. What burden we can bear for their soul's welfare, we must bear while they are here, and then we have done with them forever. Shall we ever regret one effort that we made for them, though it seem to have been a lost one?

SELECTED.

THE BENEFITS OF SPIRITUAL ACTIVITY.

The following extract is taken from Mr. Caughey's new work, entitled, "Earnest Christianity," just issued from the press, by Messrs. Wise & Allen.
—EDS.

JESUS is *precious*. His smiles are my sunshine. My soul shares in the *prosperity* of his cause. I share his honors somehow, as a wife those of her husband—when he is honored, I feel so too.

Some have imagined that the *sun shines brighter* after an *eclipse*; my *faith* is certainly brighter since that sorrowful eclipse a few weeks since; and so it is, assuredly, with God's people,—*zeal* for God fills their hearts. Now that God has lighted *their* candle, (Ps. 18: 28), they are trying to give light to their neighbors who sit in the darkness and shadow of death. *Activity* for God is a consequence of a *healthy* soul, as *green* to a healthy *leaf*, as *color* to the *rose*, as *weight* to *lead*, as *heat* to *fire*, and as *light* and *sunshine* to the *sun*,—*inseparable*, where there is opportunity; consequently they are *increasing* in life, in numbers, in happiness, and in holiness. "Everything," says some old writer, "answers the end of its creation: the *star* shines, the *bird* sings, the *plant* bears, the *Christian* labors, the end of life is *service*." Just so! and he that does not answer the *end* of life in respect to *usefulness* cannot enjoy the end of

his desires—*happiness*. It is in vain we look for *that* in ourselves, when we disappoint our Maker in the other. Our Lord speaks of one “*pearl of great price*,” and again of “*a merchant-man seeking goodly pearls*.” Every *promise* in the Bible is a *pearl of great price*. *Faith* makes a chain of *pearls* out of the promises, by which she graces her neck, and secures her armor; but *activity* is a *thread of silver* running through the chain of pearls! *Usefulness* does not *impoverish*, but *enriches* the soul and faith. When we *water* others, we are *watered*, also, *ourselves*.—Prov. 11: 25. Solomon says, again, “There is that *scattereth*, and yet *increaseth*, and there is that withholdeth more than is meet, but it tendeth to poverty;” and again, “The liberal soul shall be made fat.” Luther used to say, activity made faith grow *fat*! There is a *liberality* with the *intellectual talent* as well as the *golden talent*,—the one enriches as well as the other. This is a great mercy, for many have the former who have not the latter, and some have the *latter* without the former; so none need have a *poverty stricken faith*, unless they *will it*! Thus the *poor saint* may be equal with the *rich saint*,—sometimes, indeed, far *above him*, for *covetousness* is a *malaria* that hangs around the atmosphere of gold! There may be a *large-heartedness* in *working*, as in *giving*. We see this every day, where people are alive in religion. The *ears*, the *eyes*, the *face*, the *tongue*, the *feet*, the *knees*, may be as busy for God as the *hand*, and as profitable. The head and the heart may *disburse* as well as the *purse*. *Actions* in cross-bearing may save more souls than *fractions* in Mammon. *Character*, *activity*, *holiness*, exceed pounds, shillings and pence, in *moral power*. Dr. Chalmers thought there is no more effective *persuasive* to religion than the *beauty of a holy life*; that the beauty of holiness, *beaming* through the life of a loved relative or friend, does more to *strengthen* such as stand in *virtue's* ways, and to *raise up* those that are bowed down, than *precept*, *command*, *entreaty*, or *warning*; that the *seen but silent beauty of holiness* has an energy and a moral suasion about it which surpasses the highest effort of the *orator's genius*, and speaks more eloquently of God and duty than *tongues* of men and angels; just as the *beauty of holiness*, which is enshrined in the four brief biographies

of the man of Nazareth, has done more to *regenerate* the world, and bring in an *everlasting righteousness*, and to *spread his religion*, than all other means put together, or all that has ever been written on the *evidences* of Christianity!

Some months since I saw a *bee* dip into a *flower* successfully; but it did not rob the flower of a *single tint*,—it looked as *beautiful*, and smelt as *fragrant*, as ever; the *perfume* seemed to be increased by the *activities* of the bee. It is thus with one's soul. *Activity*, like the bee, carries away the honey, but leaves the heart lovely and fragrant as ever, more so through the motions of the *active principle* within. I have often found it so—that by *diffusing* more of God, I *obtained* more of God. Religion in the soul is like *water* in the fountain, *odor* in the rose, and *sunshine* in the sun, *diffusive*, *dispersing*, without *impoverishing*!

What one said of an *estate* we may say of our religion: it may be *imparted* yet not *impaired*. I have often realized this in *preaching*, *scattering* Gospel truth, *pulpit material*, and yet *increasing*; the five *barley* loaves, and the two *small fishes*, multiplied into twelve baskets of fragments, each enough for a *sermon* by-and-by. The oil *increased by pouring out*.—1 Kings 17: 16.

FOR THE GUIDE.

SELECT THOUGHTS TRANSLATED FROM LETTERS
OF MADAME GUION.

BY P. L. U.

CONTINUED.—NO. IV.

THE Christian does not arrive at the highest state of grace at once. A long martyrdom is sometimes necessary in order to purify us from our most concealed faults—faults interwoven in our nature, and strengthened by long indulgence. It is this martyrdom, or dying of the old man of sin, which causes all the pains, the crosses, the vicissitudes of the interior life. Could we enter into the highest state, at once, as we enter a

room, it would be easily accomplished; but alas! the door which conducts us there is strait; there are many deaths to pass — deaths to all things; in one word, death to self. It is rare to find persons who are willing to die, in all the extent of the designs of God, and therefore few persons arrive at the highest state of grace. That which remains to be purified after giving up all, or after the death-stroke to self, is the remains of a tendency for the things lost, which makes one hesitate and look back as Lot's wife, as the children of Israel regretting the loss of the good things of Egypt. It is as the remains of warmth after the natural death, but this comparison is not just, because the soul does not enter in the body after quitting it, whereas one enters easily in himself — the old man of sin may revive and live again.

2. *True Simplicity* requires that we retrench all superfluous words, actions and reflections; and in order to do this, we must speak and act in the right moment of time, and in dependence upon and attention to the spirit of grace. But when you have failed in acts or words, be not disquieted; no good comes of this. Seek to maintain peace and tranquillity of soul. An infant in learning to walk makes often false steps, it falls, but rises again, and walks on. Do the same.

3. Avoid self-reflections as much as possible; they serve only to foster vanity, or beget discouragement. Forget self. Aim to please God only, and not creatures, and much less satisfy yourself.

4. Be not discouraged on account of distractions and follies of the imagination, which are involuntary and an infirmity. Let them fall to the ground rather than meditate upon and sift them. Satan loves to have us occupied with ourselves. When you find your mind dissipated, or your passions aroused, be *silent before God* in humiliation of soul.

5. In grace as in nature, the highest life is the deepest, the most concealed. We see not how the trees grow. We feel not the circulation of the life-blood in our veins. So sentiments, imaginations, are but the exterior of the soul, the life current runs below. Let us then make little account of involuntary distractions, but guard well the central life of the soul.

THE MIND OF JESUS.

THE MIND OF JESUS! What a study is this! To attain a dim reflection of it is the ambition of angels—higher they cannot soar. "To be conformed to the image of his Son!"—it is the end of God in the predestination of his Church from all eternity. "We shall be *like* him!"—it is the Bible picture of *heaven*!

In a former little volume we pondered some of the gracious *words* which proceeded out of the mouth of Jesus. In the present we have a few faint lineaments of that holy *character* which constituted the living exposition and embodiment of his precepts.

But how lofty such a standard! How all creature-perfection shrinks abashed and confounded before a divine portraiture like this! He is the true "angel standing in the sun," who alone projects no shadow; so bathed in the glories of Deity that likeness to him becomes like the light in which he is shrouded—"no man can approach unto it." May we not, however, seek at least to approximate, though we cannot adequately resemble? It is impossible on earth to associate with a fellow-being without getting, in some degree, assimilated to him. So, the more we study "the mind of Christ," the more we are in his company, holding converse with him as our best and dearest friend, catching up his holy looks and holy deeds, the more shall we be "transformed into the same image."

"Consider," says the great apostle, (literally "gaze on,") "Christ Jesus." (Heb. iii. 1.) Study feature by feature, lineament by lineament, of that peerless exemplar. "Gaze on the Sun of Righteousness, till, like gazing long on the natural sun, you carry away with you, on your spiritual vision, dazzling images of his brightness and glory. Though he be the Archetype of all goodness, remember he is no shadowy model—though the Infinite Jehovah, he was "the *Man* Christ Jesus."

We must never, indeed, forget that it is not the *mind*, but the *work*, of Immanuel which lies at the foundation of a sinner's hope. He must be known as a *Saviour* before he is studied as an *Example*. His doing and dying is the centre jewel, of which all the virtues of his holy life are merely the setting. But neither must we overlook the Scripture obligation to walk in his footsteps, and imbibe his Spirit, for "if any man have not the *Spirit of Christ* he is none of his!"

O that each individual Christian were more Saviour-like! that, in the manifestation of the holy character and heavenly demean-

our, it might be said, in some feeble measure, of the faint and imperfect reflection : "Such was *Jesus!*"

How far short we are of such a criterion, mournful experience can testify. But it is at least comforting to know that there is a day coming when, in the full vision and fruition of the glorious Original, the exhortation of our motto-verse will be needed no more ; when we shall be able to say in the words of an inspired apostle,

"We have the MIND OF CHRIST."

The above is from the pen of the anonymous author of "Morning and Night Watches," "The Faithful Promise," &c., &c., one of the most useful religious writers in England. With the exception of the final paragraph we have perused the above with great pleasure.

It is painful to see the obvious meaning of scripture so perfectly ignored as in the quotation with which the article closes.

When Paul said, "We have the mind of Christ," did he not assert of himself and of his brethren the exact contrary of what the author assumes: or in other words, does he not plainly say that he and his brethren to whom he wrote *had*, at the time then present, the mind of Christ.—EDS.

Christian Experience.

FOR THE GUIDE.

A WITNESS.

PERMIT a worm, through your periodical, to witness to the efficacy of the all cleansing blood of Christ. In order to this we ask the indulgence of the reader while we give a brief account of the manner in which the Lord brought the subject of this experience into the grace wherein he stands, and rejoices in hope of the glory of God. About two years ago I was sent to California as a missionary by the Church, of which I am an humble member. These being the first years of my regular ministry, the responsibility growing out thereof I felt to weigh very heavily upon me. What greatly encouraged me under this responsibility was, God had given me one to share with me the trials and toils of this my new sphere. About six months after our arrival in this land it was the will of the Lord to call

the partner of my bosom and youth from labor to reward. I need not say the stroke was a heavy one; but the grace was equal to the trial. To all appearance she promised long life and great usefulness to the church. Though the summons came at an unexpected hour still it was welcome. This providence was mysterious; but as the sequel will show was a gracious one. In a week or two after her demise I was taken with a severe cold, which resulted in the bronchitis. My labors as a minister of Christ seemed to be at an end. This if possible was a sorer trial than the loss of my dearest earthly friend. As the Lord had greatly owned my feeble labors in the conversion of souls, my whole being seemed centered in the work of preaching the gospel. Thus my health continued in a fluctuating state till in July of the present year (1854), when I was advised by my physician and friends to take a voyage to the Sandwich Islands in quest of health. This I did. During all this time my afflictions drove me to the Lord; for I could find comfort nowhere else. My desires for holiness of heart greatly increased; and my growth in grace from the death of my companion till the above mentioned voyage was one of steady progress. During my visit to the islands I providentially fell in with a Congregational lady of deep piety and devotedness to religion at whose house I tarried for a week. She has been a missionary there for years. We had much religious conversation, in the course of which she, to my astonishment, introduced the subject of "entire sanctification," and wished to know of me whether I enjoyed the blessing. With pain I had to answer in the negative. This interrogative coming from the source it did, was a severe rebuke to me who was both a Methodist and a minister. My negative answer astonished her not a little. After propounding a few questions to her I found that she did not enjoy this high state herself; still she was daily panting after it. Her heart-searching and frank questions put to me produced the deepest convictions I ever had of the immediate necessity of commencing the work of entire consecration. It was, glory be to God! "a nail in a sure place fastened by the master of assemblies." I covenanted with her to commence the work of seeking the blessing without delay.

While I remained at her hospitable dwelling I did not obtain the object of my search ; but my convictions daily increased. Then and there I promised my Lord that I would not rest till I could claim Christ as a full and entire Saviour. I returned to California but little improved in health ; and with but little if any expectation that I should ever be able to preach again. After reaching my home and charge, I recommenced the work of seeking the blessing of perfect love. I appointed a special meeting for this purpose, where three or four others with myself met to pray and talk over this matter. The interview proved one of great profit to my soul in the way of strengthening my resolutions and quickening my pace for a clean heart. The following day was set apart for fasting and prayer. On the morning of the next day (Oct. 20), about ten o'clock, I was enabled to claim Christ as a perfect Saviour. This, praise the Lord ! was the most memorable day of my life. Though a person of strong emotions I did not experience any remarkable ebullition of feeling at the time ; but an unusual peace took possession of my mind while I felt a wonderful sinking out of self into the will of God.

I do not purpose entering into a lengthy detail of the workings of my mind during the time of actively seeking this blessing ; but suffice it to say that my difficulties of entering into the kingdom of perfect love and peace arose principally in gaining the consent of my will to make the required consecration. Here I found a right eye was to be plucked out, and there a right hand was to be cut off and cast from me ; and I apprehend that the pain and anxiety of mind I really suffered, in making this consecration, was not less than a literal performance of the former would have been. By the light afforded me I saw clearly that all my favorite plans to satisfy an ambition and pride not fully subdued by divine grace, were to be given up. This, I speak it to the praise of God ; I was enabled to do after a severe struggle. When I felt fully satisfied that the consecration was a complete one, I had but little difficulty in believing that God would accept the free-will offering at my hands. I was not, however, without a temptation at this stage of my experience. Satan warmly contested the point with me, that I must not be-

lieve, till I had the witness that the work of cleansing had been effected. This at first seemed plausible; but I judged there was a fallacy in it. On a short examination the Spirit taught me that this was not faith; or if it could be termed faith at all, it must be of an extremely low order, and not sufficient to save the soul. The matter of feeling I found had nothing to do with my faith as an antecedent. I must believe, and let the feelings take care of themselves. I was assured the Lord would order these all aright. What was required of me was a naked faith taking hold of the naked promise of Him, who could not lie. Now as the consecration was entire, and all was on the altar that sanctifieth the offering, I saw, if I did not implicitly believe that God accepted it, I would be guilty of making "*him a liar.*" This view of the subject made me start and shudder! My soul quickly said: "*I do believe. Thou dost accept my offering. Thou dost now sanctify me throughout soul, body and spirit.*" I then received the witness of the Holy Spirit that sin was all destroyed. The results or feelings were all right as I was led previously to believe they would be.

I was taught this important lesson; that though faith and feeling are generally closely related, yet they are entirely distinct. I was farther taught, that faith was the necessary antecedent of the witness. We are required to act or exercise faith, whether feeling follows or not. This I apprehend was such a faith as was imputed to Abraham for righteousness. I have of late been enabled to apprehend more fully the meaning of these passages: "The just shall live by faith," "Faith is the evidence of things not seen." "A living sacrifice holy and acceptable unto God." "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." I never dare more distrust God's word, were I never again permitted to feel peace or joy. Living by faith then is the highest order of life known in this world; and that is the highest order of faith, that holds on to God, regardless of feelings or consequences. Lord ever grant me such a faith! / This blessed state has proved to be "a place of broad rivers" to my soul, where no galleys or ships of sin are permitted to ruffle their calm surface.

Thus the heavy hand of affliction by the Lord's permission

has been greatly sanctified to my spiritual welfare. Though chastisements may not be joyous for the present, yet when we are rightly exercised by them, they yield the peaceable fruits of righteousness. Since the Lord brought me into this "broad place," my throat complaint has so far improved as to permit me to preach again. The present indications are, that I shall be spared a while longer in my master's vineyard. My residue of days and strength shall be employed in preaching Christ as a present and whole Saviour. And I am now reminded of what that christian lady said to me, on this subject; "I believe as soon as you are entirely sanctified, the Lord will restore you to your flock." "Praise God from whom all blessings flow," my heart replies. I hope God has brought her into the full possession of this grace which is so boundless and free!

The Lord is doing a good work for us here of late. One or more every week for a month past have been brought into the full liberty and privilege of God's children.

Santa Cruz, California,

W. S. T.

Nov. 17th, 1854.

ORIGINAL.

"EVER BE WITH THE LORD."

1ST THESS. IV : 17.

Oh! blessed thought! The Lord shall come,
Disperse the night of earthly gloom,
And call his ransomed servants home,
Forever with the Lord.

Then shall the saints from 'neath the ground,
When first the final trump shall sound,
Awaking from their sleep profound,
Be ever with the Lord.

Then, in the twinkling of an eye,
The living, rising through the sky,
With changing form, caught up on high,
Meet their descending Lord.

My soul doth yearn to haste away,
And, freed from this vile, cumbrous clay,
Rising where I shall never stray.
Be ever with the Lord.

M. J.

Editorial Miscellany.

WHAT IS IT TO BE RICH IN THE FORBIDDEN SENSE?

We have seen that the Gospel produces a surplus of income over necessary outgoes. That it does this everywhere, always and necessarily. Other facts might easily be adduced to show that the excess in any particular country, is found graduated with general exactness upon the purity of the standard of Christianity in that country.

The thing is not therefore a fortuity; a mere accidental occurrence, but evidently, a necessary, legitimate and *intended* result of the operations of the Gospel upon human society.

Nor is it less certain that the hoarding of wealth is everywhere regarded by the Gospel as an offence against God.

1. The *disposition* to hoard money is condemned. The most solemn form of warning ever employed by the Saviour is used here. "*Take heed and beware of covetousness.*" Covetousness is declared idolatry in the Gospel, [Col. iii. 5.]—it is classed with the vilest offences, (ib.) it is declared parent of the whole host of evils that beset society, [1. Tim. vi: 10.] and the covetous man is reprobated by a rule of social intercourse only applied to fornicators, blasphemers, idolators and drunkards. [1. Cor. v. 11.]

2. The *intention* to hoard money is condemned.

"Labor not to be rich." "He that maketh haste to be rich shall not be innocent." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men's souls in destruction and perdition.

3. The *act of holding riches* or the *state of being rich* is condemned.

"Woe unto you rich men." "The rich man died and was buried, and in hell he lifted up his eyes, being in torments."

"The ground of a certain rich man brought forth plentifully, and he thought within himself, what shall I do because," &c., "but God said unto him, Thou fool," &c. "So is every one," that is, every one is a fool, "that layeth up treasure for himself and is not rich toward God." "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

4. All the motives which can be supposed to give the desire for the forbidden measure of wealth are condemned.

A man desires to be rich because he wishes to gratify himself in an undue degree in the pleasures of the world, or he desires the sort of honor which the reputation of being rich gives, or he desires to support a magnificent style of living, or he desires to place his children where they can lead a life of utter idleness and uselessness in society.

Undoubtedly one or another of these motives is the real impulse in every case, and not unfrequently several or all of them contribute their influences to

urge men on in the ungodly and insane ambition to be rich. It needs not be said that no one of these motives is a holy one — that they are all reprobated by the word of God, and that therefore the man whose life is in obedience to them serves not God but mammon, loves the world in such a sense that the love of the Father is not in him, and is led, not by the Spirit of God, but by the world, the flesh and the devil.

5. It is a significant fact that the Christian Scriptures should so constantly recur to this topic. It is true that one plain command or approving record of a practice, is a sufficient indication of the will of God, but when a precept is perpetually reiterated with great earnestness of manner and variety of diction, and to persons of every condition in life, we ought to infer both that the precept is itself of great relative moment, and that there is in the human heart a special tendency to disregard it.

But it is time to inquire

WHAT IS IT TO BE RICH IN THE FORBIDDEN SENSE?

We say, "*in the forbidden sense*" because the Scriptures often speak approvingly of some degrees of accumulation of money, as when they say, "The hand of the diligent maketh rich." "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." "By humility and the fear of the Lord are riches, honor and life." Of wisdom it is said, "Length of days is in her right hand, and in her left hand are riches and honor." Paul says, "But if any provide not for his own, and specially for them of his own house, he hath denied the faith, and is worse than an infidel." "Now such * * * we exhort * * * that with quietness they work and eat their own bread." "Owe no man anything."

Obviously, these passages involve the necessity of some accumulation of money. This accumulation, which the Scriptures, above quoted, *enjoin us to seek*, is sometimes, as we have just seen, indicated in the same word, (rich, and its relatives,) as that employed to designate the *forbidden estate*.

We are encouraged to seek riches, and forbidden to be rich. How is this? Does the Bible then contradict itself? Certainly not. The key of the difficulty is, that the word "rich" is not used in the same sense in the two classes of passages. In one class it means a competence; in the other it refers to an unnecessary accumulation of worldly goods, prompted by avarice, pride, or sensuality.

There are many other terms used in the Bible in the same way. It is said, for instance, "And God tempted Abraham;" and again it is said "God cannot be tempted of evil, *neither tempteth he any man.*" The apparent contradiction is solved in the fact that the word "tempted" has not the same meaning in the two passages; being used to imply that God *tried* — *tested* Abraham in the passage first quoted.

"Usury" is condemned throughout the Bible, but in Matt., xxv. 27, God himself is represented as requiring usury.

The obvious explanation is, that in the passage in Matthew, a proper and righteous return for the *use* of money is alone intended, while in other instances unlawful and exorbitant interest is condemned.

So "*hatred*" is condemned as one of the works of the flesh and marks of a

reprobate mind, excluding its subject from the kingdom of God: but in Luke xiv. 26, the act of hating even our nearest friends is made a condition of entering that kingdom. The act of "*repenting*" is repeatedly denied and repeatedly affirmed of God in the Scriptures. Men are commanded to "*labor*" working with their hands, and again, to "*labor not*" for the meat that perisheth. A man is to *love* his wife, even as Christ the church; Eph. v. 25, and again he is to *hate* her, that he may be a disciple of Christ: Luke xvi. 26.

These passages are cited as illustrations of what may be termed a *habit* of the Scriptures. They seldom employ terms with technical exactness, but they always express themselves so, that an honest and patient investigation of their meaning, will lead even an ordinary mind to the exact truth.

"*Riches*"—an unnecessary accumulation of worldly substance, prompted by the lust of gain, are placed under the ban of Jehovah, exposing their owner to perdition.

Riches—a competence for investment in business, for the support of a household and the wants of age, are to be sought by industry and economy and prayer, and when obtained thus, they are a blessing from the Lord, who addeth no sorrow with it.

EDITORIAL CORRESPONDENCE.

AFTER calling at the several towns of Battle Creek, Kalamazo, Niles, &c., in each of which places I spent a day or two, I reached Chicago Saturday morning, Dec. 2nd, where I spent about three weeks.

Our mutual friend, Professor Cobleigh, of the Lawrence University, Appleton, Wisconsin, had commended the "Garden City House" to me very highly when I saw him in the East last fall, and I accordingly took lodgings there. I think the House must have changed its character, not for the better, since the Professor was last there. The prices are not extravagant, it is true, at the Garden City House; but they are sufficient to pay for a tolerable measure of cleanliness, a good table and servants at least decent in dress and behavior.

I was delighted to notice the great friendliness of the denominations in Chicago for each other. Rev. Mr. Burrows, of the First Baptist Church there, had gone East on business it seems. Intending to be home on that day he had left Troy, N. Y., in season. But the great fall of snow arrested his progress at Rochester, and he sent a telegram of the fact to his people. It was received on Saturday evening, whereupon Mr. Jacobus, one of the leading members immediately called on Rev. Bro. Crews, pastor of the first M. E. Church, to engage him to assist in obtaining a supply for the pulpit on the following day.

As the latter had learned of my being in town, the two gentlemen in company called at my room in the evening to ascertain if I could supply the pulpit in the morning. Bro. Crews himself preached there on Sabbath evening. The arrangement was made, and I preached my first sermon in Chicago in one of the most neat, tasteful, and commodious audience-rooms I remember to have entered in the States, and to a congregation strongly marked with intelli-

gence and devotion. My good Baptist brother, Mr. Jacobus, slipped a bill into my hand, saying "much obliged," &c. A very agreeable way of saying "much obliged."

I am impressed that our Baptist brethren are doing very well in Chicago,—I mean very well in comparison with the other Evangelical denominations.

In the evening I preached in the State St. M. E. Church. It was very stormy, and the congregation was small. At the close of the service a brother whom I had marked as a good hearer, on being introduced by the pastor, Rev. F. A. Read, as "Brother Reynolds," invited me to make his house my home during my stay in Chicago. I thankfully accepted the proffer, and in the bosom of that affectionate Christian household continued to feel "*at home*" for nearly three weeks. Two sisters, and a brother of Mrs. R., together with her dear little queen of a daughter of a year and a half old, constituted their delightful family.

For the personage last named I conceived a very strong regard, and found myself inclined to fancy for her a brilliant and useful future. But, ah! how few of these day dreams, concerning children of remarkable promise, are ever realized. A very large proportion of them die early; a fact resulting from the same cause that produces their wonderful precocity, namely, a morbid development, and activity of the brain and nervous system. Of those that survive, a large proportion disappoint the expectations founded on the demonstrations of their infancy. The reasons of this are doubtless. 1. The action of the brain, in the cases of unhealthy early development becomes at length only normal, or natural. Where the early exhibitions of great intellect are only natural, as was apparently the case in the instance I allude to now, the cause of failure doubtless lies oftens in the undue parental tenderness engendered by the great promise of the child repressing the proper and timely administration of discipline. The fault, just alluded to, on the part of parents, namely, laxity of domestic discipline, is not uncommon, and it is my conviction that it is increasingly prevalent in the whole country. The fact that comparatively few of the sons of wealthy parents become eminent in any branch of achievement is doubtless referable to their want of thorough early training, and to a superabundance of parental tenderness and indulgence. Probably something more than nine tenths of the men now eminent as professional men, financial operators, or Christian heroes, are persons whose infancy and childhood passed under the stringent, though perhaps, homely discipline of rural life, or amid the stern restraints of poverty. There are many men in the country who are conscious of owing their present thrift and eminence to the fact that their early condition imposed upon them the necessities of self-denial, industry and economy. If these men would see their own children prepared to fill properly the places in society, they are soon to vacate, they must cultivate in them the same habits.

But this question of family government has, as I have long felt, a vital relation to that of personal consecration to God on the part of parents. We are no more at liberty improperly to indulge a child, than we are thus to indulge ourselves. The claims of personal holiness extend to all the relations, conditions and endeavors of life; and surely that department of our duties which touches vitally the whole future of our children, and through them the succeeding generations, is not one which we are at liberty to neglect.

In Chicago, as in nearly every other large and growing town, I was pained to learn that the apparent growth and influence of the several evangelical denominations for some time past has not been at all in proportion to the increase of the population. This failure is accounted for by some of the ministers by the fact that the increase of population is to a large extent the result of the ingress of foreigners. But the facts do not account for the DEGREE of the failure. The M. E. Church, in Chicago, for instance, has not increased its membership by more than a few scores in the last six years, while the City has about doubled its population during the same time.

Allowing that one half of the increase of the population is of foreigners, still there will be found a gain of some 20,000 of our home population, during that time, and the Church ought to have added to her membership fifty per cent upon her former numbers to have merely preserved her relative position. I was not able to learn that the other Christian sects are doing materially better.

There are, however, several hopeful signs for the future of Chicago, and its vicinity. The new "School of the Prophets," under the care of Dr. Dempster, is located twelve miles north of the City on the Lake shore.

At the same place is to be founded the "North Western University," which will doubtless far surpass in the measure of its facilities, and the amplitude of its endowments every other literary institution of the Methodist Church.

A bluff on the shore of Lake Michigan has been chosen as the site of the two Institutions. Five hundred acres of land have been purchased by the Trustees of the College, and a part of it laid out in village lots, and sold at a large advance on the original cost.

The place takes the name of "Evanston," from Dr. Evans, of Chicago, who has presented 10,000 dollars to the Institution.

I had not the pleasure of visiting it, but it is said to be a most charming location, and many of the wealthy citizens of Chicago are buying lots, and building themselves residences there—"mine host" among the number. The University buildings are not yet commenced, and I am told that the Trustees do not intend to build, till at least a half million of dollars is actually placed in their hands, or in other words, unequivocally secured in aid of the enterprise. 100,000 dollars have already been secured to the Theological School, and Dr. Dempster commences operations in the West with far better auspices than those which cheered the enterprise at Concord at the same stage of its progress. Evanston must become, in a few years, a point of great attraction to men of leisure and wealth, but I trust it will be mainly noted in all the future as a centre radiant of intellectual and moral light.

The want of the adequate number of preachers, which is felt and deplored in the East, is still more keenly felt in the West. Every where, and among all denominations is this lack of laborers confessed and lamented. I am impressed that so great and general a measure of embarrassment from this source, has not oppressed the churches before in my time. What is the cause?

B. W. GORHAM.

ROCHESTER, Jan. 12, 1855.

FOR THE GUIDE.

CHRISTIAN FAITHFULNESS.

BY REV. D. SHERMAN.

NO. I.

"Close by thy side still may I keep,
 Howe'er life's various current flow;
 With steadfast eye mark every step,
 And follow where my Lord doth go."—*Wesley.*

IN the divine character, one of the most endearing traits, and one that affords repose to all his saints, is faithfulness and strict adherence to his covenants and his promises; a steady honesty as well in setting forth the exuberance of his grace, as the fearful doom of the incorrigible.

Men are everywhere fickle and deceitful, full of vanity and perpetually changing under the force of circumstances and temptations. Society presents the similitude of a vast quicksand, yielding to every slight pressure, and failing us like the broken reed, in the hour of deepest dependence, so that we are constrained to confess that nothing here is true and faithful as affording a resting place even for the sole of the foot; yet in the midst of the mutable, there stands forth one Being of immutable faithfulness, "the same yesterday, to-day and forever." Spending life, as we do, in a vale of tears, checkered by alternate light and shade, his benignant character, his changeless love, beam forth cherrily upon his creatures, and he becomes "the confidence of all the ends of the earth, and of those far off upon the sea." Flying from the storm of human passion, we seek repose under the shadow of his wings, and security within the embrace of his Providence. He is as the shadow of a great rock in a weary land—as the outbursting streams of the desert that refresh and invigorate the fainting traveller.

The mariner tossed by the billows and driven from his moorings by the fierceness of the tempest, looks wistfully from the midst of the foaming surges ever advancing and receding as if in mockery of his weakness, to the cliffs that tower in the distance, and remain immovable in defiance of the storm. Such is

the Divine faithfulness that from this world of sorrows and ill fortunes reacheth unto the clouds and basks in the glorious sunlight of Heaven. God the faithful—the same ever! who would not reverence and adore!

And He “who is the brightness of the Father’s glory and the express image of his person,” is his adequate representative, among men in this particular. Being the “faithful witness in Heaven,” he becomes the “merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” A man of sorrow and acquainted with grief, he knows how to bind up the bruised spirit and to pour consolation into the bleeding heart; nor does the experience of centuries afford an instance of his unfaithfulness. Wonderful physician, who never lost a patient, however deeply reduced by sin! Admirable friend, that never proved untrue, that clings to us through evil report and good! Well may the church triumph in the faithfulness of her Redeemer, who secures a salvation free and full and whose power will guard the grace given, so that the gates of Hell shall not prevail against her.

But Christ bore down this gift from Heaven that it might become a pattern to men, that it might imbue human hearts and enter into the web and woof of our life. If the ancient proverb proposed “a faithful man who can find,” the finger of inspiration points to a Moses “who was faithful in all his house;” to a Daniel in whom heathen princes “could find none occasion nor or fault forasmuch as he was faithful, neither was there any error or fault found in him;” to a “faithful Abraham;” to a Job enduring trials, and a Paul and other “saints and faithful in Christ Jesus,” “who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens,” and who, at the close of the conflict, could exclaim, “I have fought a good fight, I have finished my course, I have kept the faith.”

The commendations of faithfulness in the Holy Scriptures are not few nor in measured terms. It is the great virtue, the pleasing quality on which God delights to dwell; and as this is before God the sacrifice of sweetest odor, so is it really the only one that man can give. Does he approach the altar with his earthly treasure, with his natural abilities, with his noble connections, he but returns what God has directly bestowed. But faithfulness is man’s work, a sacrifice of his own production that it costs him something to render, and that draws him into immediate fellowship with the Deity. As the first and subsequent

acts of disobedience cut man off from God and heavenly communion so faithful obedience brings him back again, and binds him as with a golden chain to the foot of the throne.

The recognition and eulogy of faithfulness in the Bible are, no doubt, based on good and sufficient reasons, all of which we may not be able to search out, but some of them become plain. Let us look at a few of the more prominent ones.

Faithfulness is the only human basis of *true and permanent happiness*, that boon for which all sigh and to which so few ever attain. The treasure, however, evades their search, because they look for it in the wrong place and use the wrong means. Most men in seeking permanent repose are like the peasant that reared his habitation upon the bog that was sure to settle away in the wet season; or like the man in the Gospel who was so foolish as to build on the sand. They remind us of the old alchemist who, forsaking all the paths of industry and the ordinary sources of wealth, toiled in search of the philosopher's stone which should transmute the baser metals into gold, and thus in a summary way replenish his empty coffers. Men pant for that which will give them contentment, will meet the deep-felt wants of the soul, will throw them into the sphere for which they were made, the only trouble is they seek it out of God's order, by some kind of compromise that will admit of their unfaithfulness. But let it be written in lines of light that only the diligent, faithful man can be happy in whatever land, or age, or sphere.

"Blessed is the man," says Carlyle, "who has found his work; let him ask no other blessedness. Know thy work and do it; and work at it like a Hercules. One monster there is in the world—an idle man." Payson found joy even in sufferings, arising from a consciousness of the indwelling of the Divine Spirit and of faithfulness to the grace given. Nelson, as he went forth proclaiming the news of a present Saviour, could return to a weeping and sundered family, rejoicing even amid the ravages of the great destroyer. "I find," exclaims Whitefield, "that the more I do for God, the more I am able to do, and the more I am comforted in doing it."

"I am glad," said he, writing to his coadjutors, "that you have sounded the silver trumpet in London; 'Crescet eundo,' must be your motto and mine. There is nothing like keeping the wheels oiled by action. The more we do, the more we may do; every act strengthens the habit; and the best preparation for preaching on Sunday is to preach every day in the week."

"I wish for no service," says Henry Martyn, "but the service of God, laboring for souls on earth, and to do his will in Heaven." It was such faithfulness that made him a happy

Christian. "I do not know anything that would be a heaven to me but the service of Christ and the enjoyment of his presence. There is not a thing in the world for which I would wish to live, except it may please God to appoint me some work."

That class of happy Christians rejoicing ever in grace abounding and in glory prospective have been unwearied in their exertions, having every faculty and resource dedicated to God. Think of a Carvosso, a Brainard Taylor, a Stoner, whose intense activity in the service of Christ ceased only with life. "I must be *faithful* and do what I can," said the dying but triumphant Ann Thane Peck, as weeping friends gathered about her death-bed, and endeavored to dissuade her from further effort. "*Christians*," she continued, "*must be faithful—angels are faithful—that is what makes them so happy.*"

How much there is to render a faithful Christian *happy*! The work interests him, heaven smiles upon him, the promises are all his relating to this life and the next, while from all sides his sheaves are being gathered into the garner. But an unfaithful Christian? Loathed of Heaven, a curse to the Church, a standing reproach to the religion he professes, the bye-word of the world and an intolerable burden to himself. What a self-constituted monster! He has no relish for the work that God has assigned him, no love for perishing souls, no yearning of heart for the spread of the Gospel in the earth. To an approving conscience, a smiling Saviour, a rejoicing heart, the inheritance of the faithful and persevering, he is a stranger. On his heart the Spirit sheds no reviving influences; the Bible opens with no cheering light, no precious promise, no consoling hope of a glorious home on high; the Sabbath and the house of prayer are not to him as the gates of Zion, where the Lord meets his people and commands his blessing, even life forevermore. He is dissatisfied with every dispensation of God and man, whining, complaining about the doings and character of both, a really disconsolate, troublesome man in the State and the Church, in the family and the neighborhood. And well may he feel dissatisfied, for he possesses no consciousness of a character in harmony with the Bible, nor is he sustained by the remembrance of any good works or the sight of any gracious fruits of his labor. As life wears to its close, he lies down to die a gloomy, despairing creature, haunted by the memory of his unfaithfulness, of lost opportunities, of a probation misspent, and with bitter tears sets about the work of a second repentance, when he ought to catch the strains from celestial harps that should awaken in his soul shouts of holy triumph.

How different the death of St. Paul! Writing from a damp

prison, surrounded by enemies and in the immediate prospect of a violent death, he could exclaim with triumphant confidence, "I am ready to depart—have fought the good fight, and henceforth a crown is laid up for me."

The closing scene in Wesley's life that had been so full of care, was calm, yet glorious like a summer evening. No regrets, no duties undone haunted his last hours. Fitting close of a life faithfully spent in the master's service!

Faithfulness is the saving element, the silent but effective agency that leavens the world and gradually prepares it for Christ. When churches or individuals lack faithfulness, no means of grace, no ministrations or personal efforts will save men. A Whitefield's eloquence would be powerless if coupled with an unfaithful life. His conduct would more than nullify his words—his example would be more eloquent than his discourse. Moreover, we believe that preaching and exhortation and personal entreaty are each effectual only so far as pervaded by the faithful spirit—the work of the heart. Through all our words men will penetrate to the heart, will search out the intentions and will be moved more by the earnestness that lies back of the words than by the force of the words themselves.

It is not the eloquent tongue, the mass of learning, the smooth and graceful periods that awaken men and draw them to Christ, but the warm heart, the deep piety, the affectionate, faithful appeal. The former they can evade, and under the charm of eloquence and the power of learning keep their unregenerate heart and feel secure under the curse of the law, but the earnestness, the directness, the burning words of a pious soul melt their way to the heart and drive the sinner from his old foundations. They trouble him so that he cannot rest without the grace of God that bringeth salvation.

Yet churches are prone to confide for success in their *wealth*, their *position*, their *learning*—in some merely earthly accomplishment. The temptations to forsake the poor, the illiterate, the outcast, for whose salvation Christ died, and to whose estate the Gospel possesses peculiar adaptations, are very numerous and seductive. Churches often labor to win the rich and affluent the great in this world, as though in the sight of God their souls were of greater value than others. Their wealth, no doubt, will rear splendid church edifices, and support a gorgeous ceremonial of worship, and attract crowds of carnal worshippers or rather spectators; and we may think ourselves strong, able to sway an influence in the world, but it is a vain confidence in the Mount of Samaria or the chariots of Egypt that will be sure to fail, to reach the ultimate design of the gospel. A church

full of wealth, of fashion, and favored with a learned and eloquent ministry, may boast of numerous audiences, of entertaining services, and of an influence on the world, but it will not be saving. The world will not grow penitent and become believers there. The Gospel message will lack efficacy and power, that peculiar pith and point that probe the heart and cause the impenitent to cry, "What shall we do?" God will smite her altar and her walls with a curse—will inscribe Ichabod upon her pulpit—and make all her gingle of science and oratory as a sounding brass or a tinkling cymbal.

There may be learning, wealth, social position that avail nothing for Christ and the salvation of men. A South, a Barrow, a Hall, with all their immense contributions of knowledge, of good sense, and of eloquence, may fail to save men from their sins and be obliged at last, after winning the applause of men, to confess that their great powers and attainments have been exerted almost in vain, so far as saving souls is concerned. They may have attained learning, and written books, and pleased the intellect and the fancy, but if these be all that a gifted Christian and a minister have to take to the judgment as evidences of his faithfulness, as an under shepherd he will have but a sorry account. On the other hand, where there is ardent piety and faithfulness in the Church, however deficient its members may be in worldly goods and accomplishments, they will not toil without seeing the fruits of their labor. Men will be brought to the cross, the church itself will be edified and the name of the Redeemer greatly glorified.

The apostles and the primitive church were poor, were most of them illiterate, were without the prestige of worldly position, and yet they, in two centuries, accomplished more than the learning of man has done since. Through their zeal and faithfulness, they were instrumental in converting the world, despite the great, and to human view insuperable obstacles that lay in their way. Theirs was not the wisdom of men, but the power of God embodied in the Christian life.

Where is the ecclesiastical organization of modern times that can boast of results like these of Methodism, and yet the mass of her ministers, as regards human learning, were illiterate men? But they were holy men and faithful, loving God, and given to their work.

In *Christian Faithfulness*, God is honored and our own hearts kept in security. It is the only effectual preservative against backsliding. While active, living up to our duty, faithfully doing all that the Saviour bids us, we are secure,—more, growing in grace. While such conduct secures our own

attainments, it tends greatly to honor God. When faithful, our talents, our attainments, our lives are all consecrated, and from the whole life as from a mirror the divine image is reflected. We take no part of the glory, claim no merit in the matter, but confess God to be all in all. An unfaithful christian may overestimate his services and under estimate the grace of Christ, but let him go to work, get his heart in the matter, give his entire being to the Saviour, and from every talent and gift and grace, glory will redound to God.

Faithfulness in the clergy and laity, in all the departments of labor is the pressing need of the time. Our educational plans, our ecclesiastical enlargements, our church accommodations are all well. There is, however, danger of our overrating their value, and placing them before faithfulness. This has been the bane of the Church in all ages; something has been put in the place of that holy zeal, that deep evangelical earnestness, that has ever been effective in saving men. And it matters little what that something be, whether prayers or masses, or pilgrimages, or wealth, or learning: they are all alike powerful to save. There must be a faithful church, and then the work will go on, and not otherwise. It is not enough to get a faithful minister, the church itself, the mass of believers must be imbued with the same spirit. Let this be the prominent characteristic of the churches of Christendom, and only a few years would elapse before we should awake amid the splendors of the Millennial morning and the shouts of a regenerate world.

THE BIBLE.—The Bible bears on its summit the hues of heaven, yet it is at the same time the Bible of the poor and lowly; furnishes a staff for the aged, a pillow for the widow and the fatherless, solace for the sick, light for the dying and balm for the sorrowing.

Keep a holy trust in heaven through every trial: bear adversity with fortitude, and look upward in hours of temptation and suffering. When your locks are white, your eyes dim, and your limbs weary; when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit, which will shield you from the winter of the heart.

Do not lose your faith in human excellence, because your confidence has sometimes been betrayed, nor believe that friendship is only a delusion, and love a bright phantom which glides away from your grasp.

FOR THE GUIDE.

RELIGIOUS MAXIMS.

HAVING PARTICULAR RELATION TO THE PRINCIPLE OF LOVE.

L.

To be full of holy love — that love which is born of God and which embraces all his creatures — is to be full of the elements and supports of true happiness, because such love harmonizes with providence; is not disheartened by persecution and want; thinks no evil; fears no dangers; has in itself courage, strength, endurance, and the bread of living life.

LI.

The love of the ONE in distinction from the love of the UNIVERSAL, including the one — in other words, *selfishness* in distinction from holy love — nourishes the vices, because being wrong itself, its tendency is in the direction of what is wrong, and it cannot be otherwise. By the necessities of its own action, it violates the claims of others, in seeking inordinately its own supposed happiness; and allies itself with intemperance and falsehood, with self-indulgence and disorder, and every evil thing.

Holy love, on the contrary, originates and nourishes all the virtues, because being right itself, its tendency is in the direction of what is right, and no where else. It respects the claims, while it seeks the happiness of others; and is found, by the developments of its own pure and just nature, in alliance with truth, temperance, industry, order, and every good thing.

LII.

The life of SELF and the life of GOD in the soul, differing as they do from each other in their origin and in their object — in their tendency and in their moral character — in their relations and in their issues — cannot with any propriety or truth be confounded together as one principle, nor can those, who are the subjects of them, be described by the same epithets. And hence it is, that, in the language of Scripture, those, who are in the life of self are DEAD; and those, who are in the life of God, are the truly living; and those, who are restored from death to life, are BORN AGAIN.

LIII.

Selfishness, which is continually brought into conflict with the rights and happiness of all other beings and things, requires to be placed under a dispen-

sation of outward law. It may properly be called the law of death; not only because it appears in the form of prohibition and penalty, but because its prohibitions are applied to a principle so contracted and virulent that it works nothing but death. Love, on the contrary, is a law to itself. It prompts to its own action; and as it works no ill to its neighbor, it needs no outward restraint. It is the law of life.

LIV.

True love seeks to make itself attractive; not by *calculation*, which is the common resort of selfishness, but by the *heaven-born instincts of its own heavenly nature*. In other words, love is a creator, and beauty is born of love. And hence it is, that doing without knowing what it does, it cuts off improprieties of manner, harmonizes and enlivens speech and action, and is in every thing mild and gentle by the very impulse of its goodness. And thus it weaves around itself a robe of brightness. It attracts the heart and gaze of others, who turn, and admire, and run after it. And is often astonished at its own magnetic and attractive power, because it does not stop to consider, that its inward angelic nature has given it an angel's beauty.

LV.

Love yields homage to others; selfishness demands homage for itself. Love flows out to the numberless; selfishness flows inward to the one. Love seeks the good of all; selfishness seeks what it selfishly supposes to be its own good. Selfishness, in its contracted isolation, is necessarily suspicious; love "thinketh no evil." Selfishness, by feeding upon its own vitals, at last exhausts itself, and withers and stiffens into a horror of aspect, from which the soul instinctively turns away. Love, by having God and the universe to meet and supply the demands and cravings of its nature, feeds on angels' food — on life's immortal tree, and brightens and perfects itself in a form of grace, a movement of harmony, and a voice of inspiration.

LVI.

Love reverses the maxims and practices of the world. In the world greatness is measured, not by service to others, but by being served. In Christ's kingdom, which is the kingdom of love, greatness is estimated on the opposite principle. He, who loves most, takes what the world calls the lowest place; but to the Christlike or loving mind, it is really the highest place and the place of true honor; in accordance with Christ's words, "Whosoever will be chief among you, let him be your servant." And the true follower of Christ, endowed with a new principle of action, takes this low place, this place of ministering and practical kindness to others, not from the cold compulsions of duty, but from the living and necessary tendencies of the new love-nature.

LVII.

Selfishness begins in the infinitely little, (for every thing which is separated from God may be described as the infinitely little;) and it ends in the same. It is, therefore, no fountain, but a standing pool; terminating where it commences, without the life, the beauty, or the music of motion; and stagnating and dying in its own centre. But love, on the contrary, is a living fountain, as Christ has said, "The water, that I shall give him, shall be in him a well of water springing up into everlasting life." It comes from the Universal and it flows to the Universal, because it has God's universal nature to flow from, and it has God's universal creation to flow out to. And therefore it can never stand still, but is seen sparkling in the sun's morning beam, and is still flowing on beneath the brightness of its setting ray. Having God for its source, and flowing onward to God's universal creation; it has eternity for its measurement, and the sound of its cheerful voice, as it flows on in life and in brightness without end, is the counterpart and the echo of the music of heaven.

LVIII.

In order that man may become possessed of the true LOVE-NATURE, by which he is expanded from the personal to the unitive, from the limited to the universal, and is thus made a new creature in Christ's image, he must submit himself like a child — exclusively and forever — to the *divine operation*. God, in his relation to others and for the sake of others, submitting himself in the sphere of his operations to human or angelic limitations — God, in the wonderful personality of the divine PNEUMA, (if we may be allowed the use of the suggestive Greek expression) — God in the mighty outgoing and the personal manifestation and operation of the HOLY GHOST — the present, the enlightening, the creative, the regenerating Infinite — the beneficent but invisible Christ of the soul — He, and He only can do this mighty work. It is a work far too great for any inferior agency. It is the lifting up of the soul from the finite to the infinite, from the one to the all — giving it an eye that sees through the universe, and a heart that throbs with the quickness of affectional electricity in harmony with the great and infinitely varied heart of universal existence; and it requires, therefore, and can require nothing less than a divine power.

A good conscience is a continual feast, and a peaceful mind the antepast of heaven.—*Reynolds.*

I will not speak much, lest I should speak too much, and I will not speak at all, unless I can speak to the purpose.—*Bishop Beveridge.*

One part of real knowledge is to be ignorant of what we ought not to know.—*Zeno.*

The moral nature of man is unlimited in time, and will outlast all the mountains of the globe. *Watson.*

SELECTED.

THE POWER OF FAITH.

AS EXEMPLIFIED IN THE LIFE AND LABORS OF GEORGE MULLER.

Being constantly in the habit during his visits among the poor of seeing the destitute, forlorn condition of orphan children, their physical sufferings, and what affected him even more, the deep moral degradation to which they were exposed, he resolved, after months of diligent waiting upon the Lord in prayer, to found an Orphan House for destitute children who had lost both parents by death. He called a meeting at his little chapel. Before leaving home to attend it, his whole soul was drawn out in fervent and believing prayer. The passage, "Open thy mouth wide and I will fill it," came with great force to his mind, and he resolved to honor the Lord by depending upon his promise. From the commencement of his plans, George Muller had determined on depending simply and only on his Heavenly Father for the requisite supplies to carry on the undertaking. He had for many years declined receiving a salary, preferring to accept such support as his Divine Master should influence his children to bestow, his own wants had been met to the full, and he believed that the same Almighty Hand which sustained himself was equally able to sustain others. Upon the following novel principles then George Muller laid the foundation of his Orphan House for three hundred destitute children, and the sequel has proved it was founded upon a rock. First, never to incur debt upon any pretense whatever, not even for the necessities of life: secondly, not to solicit aid from any human being, but to wait on God in unceasing prayer for the purpose of obtaining all the requisites to carry on the establishment successfully. Being fully persuaded that his plans were in accordance with the divine will, he bowed in humble prayer before God, and solicited a suitable building, either a gift or a loan, and proper persons to instruct and train up the children whom he expected would be committed to his care, and he adds, "I further asked the Lord for one thousand pounds in money, and such articles in furniture and housekeeping as He well knew would be necessary. The building, matrons and domestics requisites were quickly and liberally supplied. But the eager inquiry will be made, "Did

he get the thousand pounds?" Yes, dear reader, he did. No sooner was it known that the Orphan House was open for the reception of those neglected and forlorn ones than funds spontaneously poured in, not only from every part of the United Kingdom, but they were sent across the wide waters of the Atlantic from far distant America, and on the 15th of June, 1837, he gratefully records the fact, "To-day the last five pounds of the thousand for which I asked the Lord has been paid in. To God alone be all the glory. No individual has been asked for *any thing whatever*. The reason why I refrain altogether from soliciting help from man is this, that the hand of God may be most evidently seen in the matter, and that my fellow believers may be led more and more to trust in Him. Often have I praised God beforehand for the assurance that He would grant my request. During eighteen months and ten days this petition has been brought before Him, and I have never been allowed to doubt that he would give me every shilling of the money."

For eighteen years the Orphan House has been carried on upon the same principles as it was begun. In connection with it is a "Scriptural Knowledge Institution," for the purpose of distributing Bibles, establishing day schools for poor children, and even for sending missionaries to foreign lands. During the year 1853, this humble institution circulated upwards of twelve thousand Bibles and seven thousand testaments; of the latter three thousand were sent to China. Besides this expenditure, in the course of the same year two thousand two hundred and forty-nine pounds of the society's funds were distributed in assisting Missionaries in distant lands. These requisite sums have been supplied often in a manner truly astonishing. Let it not be supposed however, that the Lord has thus honored his servant without sharp and protracted trials of his faith. Often has the baker been told "they could take no bread to-day," having no means to pay for it, but before he has left the door, money has been brought in to meet the necessity. Frequently has he walked his room pouring out his soul to his Heavenly Father for the pecuniary help requisite, but he gratefully records the fact that the little forlorn outcasts under his care have been always furnished "with food, warm clothing and fuel," since they were taken in to the Orphan House. George Muller's "Report" is not only extremely affecting, but is highly characteristic and amusing. *Every thing* given is registered and submitted to the public. Sometimes a munificent noble minded brother sends him five hundred pounds, then comes the record of the humble donation of a single penny. The same post brings him one shilling from a pious domestic, and a check for a hundred pounds

upon a London banker. The donations usually consist of sums from one shilling to five pounds. George Muller has often besought the Lord to dispose the hearts of his children to send in some of their superfluous jewelry for the help of the orphans, and a great quantity of these things is mentioned in the "Report." Gold watches, bracelets, gold chains, ear-rings, and even diamonds, have been sent in for sale. He appropriates no part of the donations for his own personal expenses, except such an appropriation be especially made by the giver. Such entries often occur in his "Report" as the following: "To-day received anonymously a new hat, being the twelfth I have recieved in this way in twelve years." Again, "To-day an unknown christian brother sent a tailor to measure me for a suit of clothes," and in the winter occur such entries as this, "To-day a tailor, sent by some kind brother, came to measure me for a warm coat, which I greatly needed." In this manner his personal wants and those of his wife and children are supplied.

The establishment is shown to the public every Wednesday, and the visitors being much interested, are often liberal in their donations. On one occasion, when a gentleman and lady were going over the house, the latter said to the matron who accompanied them, "You cannot carry on these extensive plans without a good stock of funds." The gentleman inquired "Have you a good stock?" "Yes," replied the matron "our funds are in a bank that never fails." The lady wept. The gentleman left a liberal donation, "when," as George Muller remarks, "we had not *one single penny* in the house; we live indeed by the day only."

It may be supposed that labor and responsibility like these would fill the most active mind, but not so reasons George Muller. He is now engaged in preparing a larger institution, to be conducted upon the same principles, for the reception of seven hundred orphans, thus making up the number one thousand. On being conversed with by a friend, with regard to the great care and anxiety he would bring upon himself by this gigantic undertaking, he observed, "Let no one say this. I get on as easily and as well with three hundred children as I did with thirty, the number with which I commenced, and the Lord is as well able to supply the wants of a thousand as three hundred." He expected to require for this extensive plan about thirty thousand pounds. When he should have received twenty thousand pounds exclusively for this object, he resolved to commence the building. On making up his last "Report," May 26, 1854, he mentions that seventeen thousand eight hundred and sixteen pounds are already in his hands. It is probable therefore that

the building is now in progress. Of this large amount, the princely donation of five thousand pounds was made by one donor.

Thus is presented to the reader a very brief account of the useful labors of George Muller. To do even common justice to the subject requires a larger space and an abler pen. He pursues the even tenor of his way in quiet and simple dependence upon the word and promise of God his Saviour. As he is yet living, extended observations on his personal character, although there is no probability of his ever seeing them, would be wholly unsuitable. Nothing can exceed the folly, not to say the wickedness, of parading the characters of living men before the public eye. It is as injurious as unwise, for a clear scrutiny too often discloses the fact that the individuals thus extolled are "men of like passions with ourselves."

The object of this sketch is not to "give the creature his Creator's due," but to exhibit the mighty efficacy of that grace which could first secure the heart of a profligate and godless youth, and then send him forth to be the honored instrument of so much good to his fellow sinners.

The question will voluntarily suggest itself, ought not all believers in Christ and his gospel to go forward in the path of duty, with the same reliance on his providence *only*? The question admits of but one reply," let every man be fully persuaded in his own mind." With George Muller's views and principles, it is not easy to see how he could do otherwise than he has done. His wants and the wants of those committed to his care have been amply supplied in answer to humble and believing prayer, always offered, he remarks, "In entire submission to the divine will, and no limitation as to the time or circumstances." He makes a distinction between the "*gift of faith*," which has enabled him simply to rely on his divine Saviour for all the means requisite to carry on his great undertaking, and the "*grace of faith*," which is manifested in depending upon God for those things positively promised in this world. Whether this may be considered as only "a distinction without a difference," must be left with theologians to determine. When George Muller shall have terminated his useful career on earth, no doubt can be entertained, but the command will go forth concerning him, "Write, blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them."—*Oberlin Evangelist*.

FOR THE GUIDE.

THE SAINTS' PRESENT ENJOYMENT OF LIFE EVERLASTING.

NO. III.

BY A STUDENT.

PARENTS who see by the light of immortality, do not lament the efforts which they have made to train their children who have gone to heaven; for they believe that nothing has been lost upon them; that they are now feeling the benefit of all good culture, and will forever feel it in the employments of a common eternity. The husband and the wife, the brother and the sister, whose souls are purified from earthliness, do not feel that their endeavors to help each other attain excellence here, are lost and forgotten because the subject of them ceases to breathe the atmosphere of earth. They see no lost labor to deplore; all was for one unbroken existence; and it is multiplied in value as it has increased demands for use in a higher sphere.

What is the heart-sinking of a mother while she is exhausting her thoughts, and attention, and life even, for the instruction and cultivation of a child, as she says to herself in the secret chamber of her soul, "Perhaps this child will be dead in a few months or weeks, the life of a child is so uncertain!" unless she feels that this is the beginning only, and a real part of an endless life. The mother who lives here the immortal life can say she works for eternity, in a deeper sense than the artist, when he assured his friends that he painted for eternity. It is with these sentiments, and with these only, that she can press on joyfully through all difficulties. The holy mother regrets the necessity of much of her labor. She regrets the pruning process that she has to carry her young plants through as they begin to grow, but yet she feels that the wrong must be made right for the future — the endless future now just begun. To many small habits which *seem* to have importance only so

far as they are connected with the present organization, she would pay little attention, did she not see that no cultivation of bodily habits is lost upon the mind. So that the little things that make this life agreeable are attended to the more faithfully, because the present realization of immortal life gives them increased importance. It is this sense of having begun an endless life that furnishes holy persons with motives for trying to live for the highest happiness of all. The parent, who feels from the child's first existence that is now an immortal being, will make any temporal sacrifice rather than do any thing, or allow any thing to be done, which shall make for once a bad impression upon the soul of that child. The man of business who lives in this light, will not think of silver and gold as an offset for confusion in arrangements, distrust, hasty words, evil tempers, and the train that follows. On no account will he allow mental or moral evil where he can hinder it. So of the mother, and the governess or housekeeper, who dwells in this light. She says I would better lose all of this, or all of that: I would better not get my plans met to-day, or to-morrow, or never, unless I can get them accomplished in the right way. I must not by any pressure, get a wrong state of feeling myself; I must take no course that may conduce to wrong feelings in others; rather let me bear and suffer and sacrifice, than in anywise be a contributor to moral evil in any under my influence. If I cannot prevent sin, let me not provoke it. Let me have no hand in casting a dark shadow upon any soul.

The dwellers in this light say of each day, this is only one of the innumerable days we have to live. If I would not produce evil when I get into the future world, let me not produce it now. If I would not be uneasy and unhappy in another world, let me not be unhappy now; for what difference does it make in which world we are unhappy, except as to duration? Let me live here, as I would live in heaven. Let me enjoy my Saviour here, as I would enjoy him there. Let me treat others here, as I would treat them there, as far as their characters will admit. For what is life? what is the purpose of life in any world, except to enjoy and produce the greatest possible amount of happiness, both in degree and extent? If I lose my object

in frustrated efforts for happiness, for a single day, of what avail is my existence during that day? If for a day I have suffered myself to be unhappy, and have done nothing for the happiness of others, I might as well have been dead through that day. Let me not then lose any part of my life. O my Father! let me evermore be happy in the very moments as they are passing. In suffering, may I always have the joy of resignation and trust! O let me ever see, that by using one suite of means only, for my own happiness and that of others, I cannot reach my highest aim; but that there are others less visible, that must accompany — the perfect exercise toward thee of my power to trust, the frequent raising of grateful eyes to thee, and the putting far from me unavailing regrets. The “pure in heart” have this prayer answered.

SELECTED.

CONFESSION.

BY A. M. F.

“I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation,”

“Let us in life, in death
Thy steadfast truth declare;
And publish, with our latest breath,
Thy love and guardian care.”

What a pity that some who fully believe, and fully understand this doctrine, should say so little about it! Had the writer been told in her youth in Christ, that such men as Edwards, Wesley, Fletcher and Leighton cordially embraced it, her prejudice had never been so great. May it not be that one reason why the Methodists of this country, seem to have less power to labor for God, than those in England, is that so few have fulfilled their great commission! “Perfect love, says Wesley, is the *great depositum* which God has committed to the people called Methodists, and chiefly to propagate this, it appears God

raised them up." So rapidly did this work spread at one time in England, Scotland and Wales, that Wesley became alarmed lest the doctrine be dishonored by its own professors. But the fruits, after one hundred years' trial, have clearly proved the tree to be good.

The injunction to "cast not your pearls before swine," is often misapplied. Can any persons be regarded as thus unworthy until they give proof that they *understandingly* trample this precious truth under foot! We are judiciously to "sow beside all waters."

At the time my beloved friend C—— was seeking so solitarily this blessing, there was living in the same town a brother who was fully capable of leading her, into all truth. Like many others, he was then enjoying but little of the power of the blessing. Consequently it was only occasionally, that he spoke of the *fulness* there is in Christ Jesus, that he was manifested to *destroy* the works of the devil, and that his blood *cleanseth* from all sin; that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness, not after death, but all the days of our life.

The writer recurs to a deeply interesting event in her own experience. At the age of fifteen, when she had found her all in Christ, a Methodist sister visited often her father's family, of whose peculiar sweetness of disposition, humility and devotion she took knowledge. The wide difference between her and most others, was strikingly manifest. With her pure spirit, the earnest followers of Christ would seek communion. Her company and converse were particularly dear to the mother of the writer, of whose experience she will hereafter speak. Well remembered is the holy radiance of her countenance, her look of love and sweet content. She then enjoyed this blessing. But through lack of confession on her part, that credit was given to *natural* loveliness and amiability, which belonged to divine grace alone. How often thus, though unintentionally, does the creature rob God of his glory. O how rapid might have been the growth of the writer, had the sister only opened before her mind such blessed privileges as these, which to her own soul had now become precious verities; that she might through

faith in the blood of Christ, be cleansed from all sin and be more than conqueror, through him who had loved her and given himself that she might be redeemed from all iniquity, sanctified *wholly*, and *preserved blameless unto his coming*. Had she assured her, that where sin had abounded grace might *much more abound*, that she could do all things through Christ, and that greater was he that would be in her than he that was in the world, who can tell but these truths under God's blessing, might have made her, through faith, free.

The light has since shone upon her path, and she has been enabled to leave the wilderness of sin and enter the land of Beulah, where the Sun no more goeth down, neither does the Moon withdraw itself. But oh how long was the light that cometh from the experience of others withheld. Oh holy God, forbid that the writer should ever withhold it from others, as it was withheld from her.

But to return to my sister: some fifteen years after those precious visits alluded to above, and when the writer was now walking in the king's highway of holiness, she met her and inquired at once, "why, dearest sister, did you not show me this more excellent way?" "O, you would not have believed me," was her reply. "How could you know, without trying the experiment? You may have judged rightly, for I then highly prized the honor which cometh from christian friends, and knew too little of my own heart, still so anxious was I to live for Christ, and so childlike was my spirit, that I think I should have received the truth, and of course I should in so doing, have been spared a long and weary journey in the wilderness of sin.

The sister, like many others, was now shorn of her strength, her most fine gold had become dim. "How long did you retain the blessing sister?" was the earnest inquiry. "Only a few years," was the reply.

How true it is, that from that unprofitable servant, who hideth his Lord's talent, it shall be taken away. — *Beauty of Holiness.*

FOR THE GUIDE.

PENCILLINGS BY THE WAY.

BY IDA.

July 30th.—I have been pleading anew with God for divine direction, and though it has been revealed to me, that new and heavier crosses are before me, I feel no shrinking of heart. I have prayed that I might be completely crucified, and thoroughly purged, and become as much conformed to my Saviour's mind and will as possible. He learned obedience and was made perfect through *sufferings*, and so must I. Let trials come then, O my Father, if need be ! The cup which Thou in *love*, and *mercy* givest me, I will drink.

I submit to have friends forsake me ; they forsook my Saviour. I submit to have my name cast out as evil ; they called my Saviour "Beelzebub," and said, "He hath a devil, and is mad." I submit to have my character traduced ; they called my Saviour "a wine-bibber," "a gluttonous man," and "a blasphemer." I submit to shame and dishonor ; they spat upon my Saviour,—they mocked and crucified him. I submit to poverty ; my Saviour had not where to lay his head. I submit to the loss of life if need be,—for my Saviour gave his to redeem me from death. Welcome anything that will exalt Him, and magnify the riches and power of his grace. Glory be to God, I do know in whom I have believed ! I do know with whom I have fellowship ! To God I am consecrated, to Christ espoused. I will not distrust my Covenant-keeping Jehovah ! I will not doubt the faithfulness of my Saviour ! If the furnace be heated seven times more than is wont, "*He will be with me !*" If all thy billows and waves go over me, and I sink in the deep waters, *I shall rise again !*

Though the storm-cloud gathers dark around me, and the fierce lightnings flash, and loud thunders roar ; though no sun, moon, nor stars for many days appear, a *Father's hand shall*

guide me still, and bring me through the ordeal, nearer heaven! Do I realize what I have said, inquired I of my heart while thus submitting to "fiery trials?" *Yes!* was the ready response. "No good thing will he withhold from those who walk uprightly." "All things work together for good,"—our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, "while we look not at the things which are seen, but the things which are not seen."

Long since I counted, as far as I was able, the cost of a life of devotion to Christ; though ignorant at the time of what I might be called upon to endure. In view of sufferings, through which I am passing, I anew repeat my consecration vows this evening. A sacred covenant has been entered into between God and my soul. O, my Father, suffer it never to be broken. If Thou seest that at any future time, I shall forget my vows, and turn my back upon Thee, take me, rather remove me away from earth while my heart is prepared. From this evening I would lay hold with a firmer faith upon the blessings of that covenant, that I may retain and enjoy the blessed possession of Thy favor.

August 1st.—Have entered upon another month with a fixed purpose to live fully for God. The burden of my prayer this morning was, "O, my Father make me like my adorable Redeemer, even though I must thereby be rendered a partaker of His sufferings. I would possess his meekness, gentleness, love, patience, submission, faith, and zeal, however obtained. Let that mind be in me which was also in Christ. If it is given me not only to believe on Him, but also to *suffer* for His sake, my heart would respond, Amen! If suffering for Christ's sake fall to my lot, the grace which rested upon Him will be communicated to me also. Jesus was forsaken by his chosen and dear friends at the time of his deepest anguish. Even he who had been loudest in his profession of faithfulness, denied with oaths all personal knowledge and acquaintance; and he who had been taken nearest to his heart,—he whom it would seem Jesus loved more than all the rest, because approximating nearer to his own loving spirit, even he could not watch and pray with his soul-stricken Master, "*one hour!*" The Father too, in his last

dreadful agony upon the cross, withdrew from him the light of his countenance, the out-beamings of which had cheered and strengthened Him through his painful pilgrimage; and then in grief he exclaims, "My God! my God! why hast *Thou* forsaken me!" God passed behind the dark cloud. The sensible presence of his Father was withdrawn for a season, that he might be fully prepared to sympathize with his people in *all* their trials.

But when the conflict was ended the glory of the Father beamed upon the Son with brightness far surpassing its former lustre. Through *sufferings* he was perfected—and through humiliation exalted, to the right hand of God, there to dwell forever in light unapproachable. The Father "hath given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

A PLACE AT THE GATE. — The following is from the report of one of the English missions in Western Africa:

"A native catechist visits his sick brother, and asks if he thought he should recover from his present attack. The sick man replies: "I do not think I shall get better; God only knows." He then exclaimed, earnestly, as if to secure the wish by his words, "Oh! that I might be permitted to remain at the gate of that happy place—that is quite sufficient for me. The happiness of the gate is enough, and more than we can think of. Heaven! oh, what a dreadful thing to die without an interest in Christ! what an awful thing to be lost!" On being reminded by the catechist that "Jesus promised not only a place at the gate, but even seats on his throne, and mansions in his Father's house provided we are his, the sick man replied, "I am unfit for such a room in that holy place; I only ask for a place at the gate."

We admire the humility of this heathen convert, and joyfully recognize it as the genuine Christian spirit. What Christian does not sometimes feel that the bliss of heaven is too much, and its honors too high for him? You almost shrink from such a measureless *weight* of glory, coming down upon one utterly unworthy! It seems scarcely creditable that it can be in any wise glorious to God to give such a heaven to such a soul!

Christian Experience.

FOR THE GUIDE.

PERSONAL EXPERIENCE,

AS RELATED BY A LADY IN A LETTER TO HER MOTHER.

DEAR MOTHER: — I sit down to give vent to the overflowing feelings of my soul by writing to you. Five weeks ago, last Sabbath morning, during the opening prayer in our class-meeting, the Lord *sanctified* my soul, and gave me such an assurance, that I could say unhesitatingly *I dare believe*.

After the introductory exercises were over and we arose to speak, one of the class-leaders professed to have experienced the same blessing a few weeks previously, but had partially lost it in consequence of not confessing it. Another brother had been for some time in its enjoyment.

It was the second time I had met in class, since coming here; and the burden of my soul the day before, and that morning, had been, that in speaking, I might be true to God's dealings with my soul, and glorify His name.

I felt very humble and unworthy. Pride appeared to me as being extremely *loathsome*; and I was deeply impressed with the necessity of truthfulness in my every *thought, word, and act*, for "God requireth truth in the inward part." I sincerely desired that in whatever I might be permitted to say, my brethren and sisters might lose sight of me the creature, and fix their eye on God, the Creator and Redeemer.

With these feelings I engaged in mental prayer, not asking for the blessing of sanctification, by name; *but having my whole soul drawn out with an intense longing after purity*. While thus engaged, the thought came, "It is the Lord's work, He must do it," — and my heart cried out, "*Lord do it when Thou wilt, and as Thou wilt, only get to Thyself glory.*" It was *just then*, the refining fire went through my soul, *entirely consuming* the dross of sin, and leaving my heart a fit temple for indwelling God. Glory! Glory be to his Holy Name! My language then was, and still is, "*Let the people praise Thee, O G.d, let all the people praise Thee.*"

During that week I was kept in perfect *peace*. On the following Sabbath, while in love-feast, the thought occurred to my mind that *joy* also was one of the fruits of the Spirit, and the privilege of believers. I considered the promise, "*Ask and receive that your joy may be full.*" I then *simply asked*, confidently, and constantly expecting to *receive*, but leaving God to impart the sought for joy in the time and manner he should deem best.

During that week I had some seasons of great joy, but not a fullness or constancy of it. On Monday night my soul was *melted* under a view of the great work of *redemption* that Jesus had wrought out for me — for *all*. My spirit truly rejoiced in God my *Saviour*.

I felt that I could claim the world's Redeemer *mine*. My heart cried out continually, "My *dear Redeemer*! My *own Redeemer*! the *world's Redeemer*! My blessed *Saviour*! MY OWN JESUS! 'The Lamb of God that taketh away the sins of the world!'" O, how sweet, how inexpressibly sweet and musical, the name of Jesus sounded in my ear! "His name shall be called Jesus, for He shall save His people from their sins." I now prayed for a sympathy with Christ, in his love for souls. Nor did I pray in vain. O how precious did souls, — yea, *every* soul appear to me, while contemplating each as the purchase of the Saviour's blood! The one desire of my heart was, that my life might be spent in winning souls to Christ.

On the next Sabbath, in class-meeting, I endeavored to be true to the operations of the Spirit on my heart, but was quite destitute of joy. Still I had asked, and in the confidence of faith, did not doubt but that I should receive. Glory be to God! on that very evening, though wearied in body, while about retiring to rest, as I read a portion of His Word, and communed with Him and my own soul, I was filled unutterably full of glory and of God, and could only prostrate myself before Him and cry, "Holy — holy — holy art Thou, O Lord God of Hosts, — Heaven and Earth are full of thy glory." During the night, whenever I would awake, I felt that God was with me, and that His glory shone round about me; and in the morning I experienced a *fulness of joy*, that language fails to describe. I felt that I had a foretaste of Heaven. I had *asked*, and resting my soul on the promise of God, I received, and my joy was *full*.

Wellesley. C. W., Oct. 10th, 1854.

MARY GLASS.

A clear conscience is sometimes sold for money, but never bought with it.

A STUDENTS' TESTIMONY.

It is my happy experience every moment to enjoy that sweet peace of mind, which results from believing in Jesus for a full and present salvation. I have enjoyed this unspeakable blessing for near two years, and by divine grace, have witnessed it on every available opportunity.

I feel there is no merit in my confessing; yet I know, had I have shrunk from giving that glory to God which was His due, I should not, at the present moment have had the fulness of joy which fills my soul to overflowing.

And why is it that all do not enjoy it; for it is God's will they should? To be plain in the matter it is because they are not willing to give up the world. How many would at once be let into this glorious liberty if they would give up all and venture by simple faith on the blood of Christ for the blessing! At the time I was seeking the blessing my prospects in life were to me very flattering. I was engaged in mercantile business, and receiving a salary of \$600 a year, together with the prospect of soon commencing business for myself.

I also had property and notes to the amount of about \$2000. Such were the circumstances, when in the prime of youth, and surrounded by fashionable friends of both sexes, I was led to seek the blessing of heart purity. The Holy Spirit showed me plainly what was to be done. Every thing was to be given up.—Business, property, friends, all. It was hard; but glory be to God, grace triumphed, and I was saved, yes, with a full and present salvation. For five weeks I had groaned and prayed for the blessing, but all my groaning and praying was of no avail, so long as I clung to my idols. I well remember the time and place, when and where, I ventured on the atoning blood of my Saviour, and in a moment "the Spirit answered with the blood, and *told* me (yes, plainer than man could,) I was born of God." Since that day I have sweetly walked and talked with God, doing His will, as my only delight; loving holiness and hating iniquity. God has not only accepted *me*, but also my effects, using both in the great mission of the Saviour. Thus may my body and property, both being sanctified, promote the furtherance of the Gospel of Christ; and, when both shall have been fully spent in His service, may he receive me into His everlasting Kingdom, prepared for me, from the foundation of the world.

Victoria College, Coburg, Canada.

H. T.

Editorial Miscellany.

THE MAXIMUM LIMIT OF WEALTH.

It is a question, very likely to suggest itself to a man sincerely desirous of being led into all truth in reference to the possession and use of money.

Is there any particular amount indicated in the scriptures as the maximum limit of accumulation which they allow? Or, in other words, is there a definite sum, up to which all Christians, however situated, should seek to raise their possessions, and beyond which no one has a right to go? The answer is No. It is true that this question is not raised by the Scriptures and then answered in a formal manner in the negative and the same is true of many other questions of duty — which in common with this they nevertheless fully decide.

They make the amount of allowable possession to hinge on several independent considerations, and they therefore assume that as these considerations vary in different cases so the amount allowed to be possessed by persons in these several instances is required to vary.

1. A Christian should seek to be able to do his business — a legitimate and useful business of course — without financial embarrassment. This is implied in that plain command, "Owe no man any thing" — a command which simply means that we are not to embarrass ourselves with debt; but it does not mean, as some will have it, that the ideas of debtor and creditor are to be regarded as unchristian ideas, else Paul who wrote the command, did himself break it or offer to break it when he said to Philemon, "If he" — Onesimus — "oweth thee ought put that on mine account. I Paul have written it with mine own hand, I will repay it."

Obviously then, the spirit of the command is simply this, "Do not allow your energies to be crippled nor your mind to be perplexed and harassed with financial engagements beyond your means, but seek, by industry and economy and the employment of every proper expedient to raise your capital up to a point convenient for your business.

2. Another point which the Scriptures make is that every man should seek to possess the means for the adequate support of his family. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." The fair implication from this and kindred teachings is, that a man should allow his means to accumulate to such a sum, as, being vested or put at interest, would yield an annual income sufficient to support himself and the members of his family dependent on him.

As much as this must be intended, or else the gospel would make every man a pauper, so soon as he is unable to ply his business.

3. A man may properly seek to be able to give to his children a moderate

measure of assistance upon their separation by marriage or otherwise from the parental home. A moderate amount will be found better than a fortune, and it is far better to bestow it early than to retain it, and bequeath it at death.

A few hundreds of dollars will benefit a young man now, just as he is entering into business, especially if he can have his father's advice in his management of the benefaction, more than as many thousands will benefit him, received by bequest after he shall have raised himself to a position where he does not need it, or perchance shall have failed and sunk under the discouragements attendant on an attempt to operate without capital.

All the allusions of Scripture seem based upon the supposition that parents are expected to do something in the way of assisting their children, if practicable.

The incidents of the parable of the prodigal son, and of that of the vineyard leased to unfaithful husbandmen who finally are represented as devising the murder of the son of the landlord that the inheritance might thus become theirs, the assertion of Paul that the son while a minor differeth nothing from a servant though lord of all, and the incidental observation that "the children ought not to lay up for the parents, but the parents for the children"—all these and many more that might be cited, indicate the line of parental duty, while they authorize and justify on the part of obedient and dutiful children, some measure of filial expectation.

4. Every man should make distinct provision as far as possible to enable himself to practice benevolence to the last, and therefore he should not only provide a mere sustenance for himself and his dependents in after life but he should see if possible that he be then in a position to give in proportion to his receipts as in former years.

Now let us view these points in a group. A man ought to seek,—

1. Enough to carry on his business without embarrassment from indebtedness.
2. Enough for the probable wants of age.
4. A moderate out-fit for sons and daughters.
4. Provision for benevolent operations down to the close of life.

Let us pause for a few observations upon them.

1. We see that the gospel does not dictate any given sum as the maximum limit of the attainment of wealth, but by making the amount proper to be held in any given case dependant on these various circumstances of the branch of business pursued, the size and health of the family, the cost of living in the time and place occupied, and various other matters they do effectually though indirectly teach that to be rich in the forbidden sense is not the mere act of possessing just so much money, but the act of obtaining and holding more than enough to cover the items named in the Scriptures as objects to be provided for.

The sum necessary to do this will perhaps be in scarcely any two cases exactly the same sum.

The word of God therefore after suggesting these points and uttering its terrible curses on the man who goes beyond its rule of worldly gain, leaves the

question in its details just where it leaves a thousand other questions of duty to the decisions of an awakened conscience, educated upon its teachings, appraising us meantime that money is a talent entrusted by the Master for the honest employment of which we are to bide an audit at his bar.

2. The next remark we offer on these points is, that the teachings of Scripture herein is an illustration of the position that all sacred truth, however it may lie beyond our power to make its discovery, is, when brought to the cognizance of the mind so that its true nature and relations are known, commended to the understanding as the dictate of reason — a Reason higher infinitely than our own, but still *reason*. All truth is eternally rational. It is never inconsistent with itself nor with any other truth. Its own vastness or the extent or complication of its relations may make it mysterious to us, but even then the mystery does not inhere in the truth: it is simply a title used to express the inadequacy of a given mind to grasp a given truth. What is wrapped in mystery to a child is often entirely plain to his father, and what a man cannot understand at all may be as obvious to the intellect of an angel as is the alphabet to a philosopher.

The truth set forth in the Scriptures as cited in this article seems to be one of those which when they are announced immediately commend themselves to the judgment as being obviously the dictate of a foreseeing rationality.

It is easily within the compass of a human mind that here as elsewhere the moral qualities of an act reside in the intention which prompts it.

Applying the rule to the matter in hand, we have the whole thing within the limits of an aphorism as follows. We ought to seek a competence for necessary uses and the purposes of benevolence, but we ought not to lay up treasures upon earth for the mere sake of the treasure or for any form of mere selfish gratification.

3. In the third place it is worthy of remark that the Bible should connect the whole subjects of industry, economy and expenditure with the grand views of moral obligation—obligation to God. Men are not at liberty to be idle or wasteful or extravagant.

Where the dividing line is between necessary leisure and idleness and between penuriousness and economy, and between a proper cultivation of taste and extravagance is to be practically settled by the individual conscience. But God holds us responsible for the proper effort to get the light which may be adapted to our respective conditions, and spheres of life and to walk in it with a single purpose to please him in all things.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER DEGEN: Will you indulge me in a few reminiscencies of my recent peregrinations.

Perhaps you will remember the name of a Mrs. Dr. ———, on the books of the Office as a subscriber of some years' standing.

This lady sent a request for a call, soon after I reached Chicago. As soon as I could do so conveniently, I obeyed the invitation.

Stepping into the Doctor's office—or rather his store, as I approached the premises, I was very cordially greeted by him although I could not recognize him as a person whose acquaintance I had ever had the pleasure of enjoying. He relieved me by saying that though we had had no previous personal acquaintance yet my name seemed familiar as having been frequently mentioned by his wife.

On entering the house, I was greeted by a lady whom I immediately recognized as a very dear friend of our family whom we had known well and loved much, some twelve years before. She was then a girl at school; happy and buoyant, and yet exceedingly thoughtful, for one of her years. Withal she was young in piety, and in common with other youthful disciples, needed instruction and encouragement while her disposition, capacity and habits promised as we felt a rich return for labor bestowed. The Lord did, in those days, very sweetly lead that young friend of ours forth into a wealthy place.

But we Methodist preachers are birds of passage, and in process of time other fields engaged successively, the labors of my hands and the solitudes of my heart. Other acquaintances were formed and other friendships cherished, so that though we did not forget our friend Miss L., her name was less frequently mentioned in our family as years and changes came. But now, nearly a thousand miles from her former home, and when my spirit felt the need of a cordial, I was allowed to learn that seed sown so many years ago had been producing fruit to the glory of God. The good providence of God has doubtless led our friend with her excellent husband to their present post of duty, and I trust they are to exert a powerful and salutary influence on society around them.

As we sat at the table, four in number—Dr. O., his wife, their dear little daughter and their guest—conversing of the things of God, our hearts burned within us and tears of gratitude and joy moistened our eyes.

The circumstances were exceedingly grateful to my heart. I had been long from home, and as most of my time had been spent in another nation I had but rarely met a face that I had seen before. My health was not yet fully restored, and my labors were at times somewhat beyond my strength. Under those circumstances, I at times felt a depression of spirit—a feeling of loneliness and discouragement. The interview with this dear family (for I enjoyed but a single one during my stay in C.) cheered my heart and seemed to nerve me afresh for the toil and strife of the battle.

“And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!”

It cannot be doubted, I think, that the bliss of heaven will partake largely of the social element. And though the relationship of domestic and social life existing here and rendered necessary for the present by the forms of human want known on earth, will no longer exist when this mortal shall have put on

immortality, yet, doubtless, the ties of friendship and fraternal regard, of eternal and perfect congeniality of spirit, together with a thousand grateful memories of associations enjoyed, and offices of fidelity performed and received during the earthly sojourn, shall bind the hearts of the saints in light forever.

"O what a mighty change
Shall Jesus sufferers know.
While o'er the happy plains they range
Incapable of woe.

"No ill-requited love,
Shall there our spirits wound,
No base ingratitude above,
No sin in heaven is found.

"No slightest touch of pain,
For sorrow's least alloy,
Can violate our rest or stain
Our purity of joy.

"In that eternal day
No clouds or tempests rise.
There gushing tears are wiped away,
Forever from our eyes."

The intimation of the Saviour, that the connubial relation is not to exist in heaven, has in many minds been the basis of a conviction quite beyond its simple teaching, and wholly unauthorized by it. That the relations involved in the titles Magistrate, Pastor, Husband, Father, Guardian, Legislator will not exist in heaven, does not necessarily imply that memory shall not gratefully recognize there the fact of the union once enjoyed on earth, the terms and character of that union, and the offices of truth and love, faithfully performed, which grew out of it.

Nor does it seem either certain or probable that no collateral relations are to exist among the saints in light — no relations of a mere mutual character — none but those between each separate spirit and its God.

If we know too little of our future home to be able to assert that among the ranks of the blessed, Teacher and Learner, Benefactor and Beneficiary, Leader and Follower are known, still we know too little to be prepared to assert the contrary. At least these relations *may* exist among the heirs of immortality.

About the 23d of December, I left Chicago for the purpose of rendering assistance to Rev. A. Wright, of the Alexander-street Church, Rochester, N. York, in a series of meetings. I remained in R., some five weeks and labored in several of the churches. On New Year's eve I preached for Rev. J. Raines in St. John's Church. There was I believe some revival in progress there at that time, and a number were at the altar as I recollect that evening.

Among others, a gentleman arose toward the rear of the congregation and walked down the aisle and knelt at the altar. He did just what I love to see seekers do. He began to pray just as soon as he knelt. As he prayed, the Lord evidently answered by giving light to enable him more fully to realize

his condition and the terms of the salvation he sought. As the light increased it was obeyed if one might judge by the symptoms exhibited; and as he continued to yield himself by faith into the hands of God, the Lord drew nearer and nearer to his spirit, and in about half an hour after he first bowed at the altar for prayer he was enabled to rejoice in Christ as his Saviour.

It was a wonderful transformation; and though there may have been some captious professor present who felt that there was undue excitement, yet I am sure, rapid as the process was, none doubted its genuineness.

Upon receiving the end of his faith, even the salvation of his soul, he immediately evinced a very ardent desire for the salvation of his friends, and he began to pray for them before rising from his knees. When he did arise, and an opportunity was given, he immediately began to testify how great things God had done for him and had had mercy on him, and again as before, almost before he was aware of it, he indicated the deep solicitude he felt for the salvation of souls by pouring out his heart in a strain of moving expostulation.

The gentleman was connected with the Railroad in some way, which prevented his being present at the meeting again till the next Sabbath. Then he came, and the church was much encouraged and much moved by the exhibition of his enlightened zeal.

GOD ANSWERS PRAYER.

During my labors in the North St. Church, of which Rev. J. Mandeville is pastor, we had a signal illustration of the power of persevering prayer.

Mr. Y. was wholly an irreligious man. He was extensively engaged in business, and apparently engrossed with secular interests. Withal, he was not easily approachable upon the subject of religion. Even his best friends found it difficult and painful to attempt to hold conversation with him in reference to his personal salvation. But there was one resort left. They could pray for him. About a year before the occasion referred to, a brother and a sister determined to make their dear brother an object of their daily intercessions before the throne. They continued to do so, and immediately the Lord began to work in a special manner with the man's heart. But he became more and more restive the more the Spirit strove with him; and their faith was severely tried as the months went by and their dear brother seemed only to exhibit an intenser worldliness and a more malignant opposition to christianity. When the meeting was commenced in Mr. Mandeville's church he appeared occasionally in the congregation. But though many around him sought and found salvation, he appeared entirely unmoved. His friends were in an agony of prayer for him, but they still found it best to say but little to him personally.

One day we met him at the house of his sister, Mrs. H., for a few moments. He was quite as unapproachable as ever, and soon left, exhibiting some very unpromising symptoms. In an hour or two he returned, and immediately on entering the room he with much emotion requested one of us to go home with him and pray for him. The request was complied with. On his way home, so deep was his distress of mind that he wept and uttered aloud in the street ejaculations of prayer. His perceptions of his condition as a sinner were so overwhelming that after we knelt in prayer and he had uttered a few words

of supplication, he paused at every few words and exclaimed again and again, "O, I fear God will never pardon such a man." He was however encouraged to keep looking up, and assured that the keen distress which he felt was only the result of the probing operations of the Spirit of God, given in mercy and not in wrath; that so far from despairing in view of the terrors of the Lord which were now drinking up his spirit, he should remember that his very contrition and sorrow were evidence that God had not forsaken him but was discovering to him the terrible facts of his condition as a sinner, only that he might be induced to flee for refuge and lay hold on the hope set before him in the gospel.

During the period of prayer, our friend gave himself, in a very solemn manner, and in an everlasting covenant, to God; promising to seek him constantly, in the use of every means, and to serve him according to the ability and light which God might please to bestow.

Some measure of relief was soon realized, but it was not till the evening of the next day, that the Sun of righteousness rose in full splendor upon the darkness of the soul. The change was wonderful. He had been made to feel that it is a dreadful thing to fall into the hands of the living God, and for a time had been almost in despair. When therefore the Spirit's witness of his adoption into the family of God was given, the peace which usually succeeds, was accompanied in his case, with a glad sense of deliverance from impending wrath—a joyful *surprise* at the stupendous mercy that had saved him. For several successive days afterward and up to the time of my leaving R., he spent much of his time in calling on his friends, and declaring what the Lord had done for his soul.

Yours,

B. W. GORHAM.

Utica, Feb. 1, 1855.

"WHAT SHALL I DO?"

Hold on to the Lord Jesus, and if but to the hem of his garment, dear tempted child of God. "Ah! but I am so tempted that I fear I shall fall before I reach my crown of rejoicing in heaven." My dear companion in the kingdom and patience of Jesus, have you forgotten that temptations do not imply guilt in us? God permits us sometimes to be tempted as a test of our obedience to him. We may be sure our crown will shine only the brighter, and we be so much the gladder when we get to our Father's house, for having, in the sweet patience of hope, and through unfaltering labors of love, endured the temptations, crosses and afflictions of this world for Christ's sake.—*Religious Telegraph*.

BOOK NOTICES.—We have received from Messrs. Gould & Lincoln, THE SCHOOL OF CHRIST, AND THE TEACHER'S LAST LESSON, but as we have not had time to give them a thorough and careful reading, we must delay our notice of them till our next issue.

CONVICTION.

BY REV. JESSE T. PECK, D. D.

IT IS POSSIBLE TO BE HOLY.

JEHOVAH speaks! Listen, O, my soul! It is the voice of command. The authority of my sovereign is in it. Let me bow before it with awe and reverence—with filial confidence and love. “Be ye holy for I am holy.” Righteous, beyond all question. But is not this in some way an accommodated command—applicable to ancient Israel, and relating to ceremonial purity? No, for it is repeated in the New Testament and with all the solemnity of imperative law to the Christian church. Indeed, it is so. But is it not a kind of holiness which can coexist with the remains of carnal nature. Really it is not. There is no way of escape. “Be ye therefore perfect as your Father which is in heaven is perfect.” “As he which hath called you is holy so be ye holy in all manner of conversation.” This then is heaven’s order—not that we should be gods or even angels, but men—purified men,—holy men—so God ordains.

Let me then pause a little for humble, sincere reflection—Would God utter impracticable orders? True, orders which were at one time practicable may be impracticable at another. For we may wickedly dispose of our ability to obey, and this will by no means discharge us from the obligation, but rather greatly increase the guilt. Such was doubtless the condition of our first parents. But would he repeat the order to fallen beings under a dispensation of remedy, amid the condemnations of the law and the rich provisions of the gospel, with no purpose but to tantalize us? Would he teach us that it is still his will that we should be holy—would he absolutely require it of us, and repeat the command in such a variety of forms as to preclude the possibility of mistake, yet knowing himself, and fully intending that no such thing could be possible! We cannot entertain a thought so unworthy of the God we adore. No. Let

me look into that firm command not merely with submission but with hope. He who knows all my sins, who understands all my weakness and unworthiness, he commands me to "be holy." He from whom all my help must come—he who knows that I can do nothing of myself, that in him alone I have redemption—he commands me to "be holy." *Then it must be possible.* He to whom all things are light—who can see the end from the beginning, must have discovered some way to accomplish it. He has found out a ransom, he knows a cleansing power that is equal to the work, or he would never have spoken to my poor soul saying, "be ye holy." Dark as it may be before me, impossible as it may seem to cleanse one so impure as I, yet "with God all things are possible." And even in the case of a poor worm of earth, "all things are possible to him that believeth."

Let me then no longer doubt, so long as the command is on record, and I am compelled to believe it is spoken to me, I must, I will, believe that it is possible for even me to be holy.

But Jehovah speaks again! And will he now condemn me utterly for my helplessness? Is there no relief from this agonized heart? Agonized because so sensibly impure—O, my Heavenly Father, speak not to me in thy wrath, lest I sink to hopeless wo. "I will sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." This is the soul of compassion, a voice of love, tender, holy love. "Ye shall be clean." O what could I ask more? This is the burning desire of my heart. I see these stains, these deep inward stains. Every day they seem darker to me, I cannot bear them, I turn away from them and loathe myself on account of them. And now, I hear the Omnipotent God say, "Ye shall be clean." But let me not prematurely rejoice. This is an ancient saying. It was addressed to some who were in need of cleansing, but have long since passed away. May I claim that promise? This much I dare to think. Sin is always in nature the same. If for one a complete ransom is found, I think it must be applicable to all. It was under an old dispensation, and even then it was *possible* to cleanse God's people, to make them "clean"—"from all their filthiness, and from all their idols to cleanse them." It must be pos-

sible or so glorious a promise would not have been made. And if an ancient child of God might be cleansed, may not I? There is encouragement in this word that lifts up my heart. But what does my Saviour say? I want the question settled—settled for my own soul—I hunger and thirst. O, let me hear my own Saviour's voice. "Blessed are they that hunger and thirst after righteousness for they shall be filled." "*Filled.*" O, my Saviour, this is what my soul desires. I have felt a void, a lack, I have been sweetly happy in a sense of pardon, in the blessings of salvation from the guilt of sin. But still I have longed for the fulness, I would have no part of my soul's capacity unoccupied for the use of the world, or the flesh, or the devil. I would be *filled with God*, "with all the fulness of God." And now listen, O, my panting spirit. Hear the voice of him who "spake as never man spake." "*They shall be filled!*" This is a divine assurance and it shall support my faith.

But pardon my urgent inquiry. This thorough cleansing, this completion of holiness cannot be the work of human power.

Let me see, the provision which meets my craving wants. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." "The blood of Jesus." This is the only plea for sinners. This is a finished revelation upon the subject. For there are no limits to the *power* of this "blood." It was designed to cover the whole ground, to make the whole, the sufficient, the only satisfaction which the law requires, the only remedy of which our fallen natures admit. What reason have I to fix any limits to its power? What peculiarity of my own depravity is excluded? Why should I admit that the atonement is complete for others and not for myself, for a part of my sins and not for the whole, for some period of time and not for the present? And, if there is *power* in the blood of Christ to cleanse me from all sin, it must surely be possible to be holy, for me to be holy and stand complete in all the will of God.

And it is sweet to remember that inspired men have prayed for the accomplishment of this work in the hearts of believers. "And the very God of peace sanctify you wholly, and I pray God your whole spirit and body be preserved blameless unto the

coming of our Lord Jesus Christ." How bold is the request! How confident. Not the petition of doubt or fear, not based upon the supposition that it is a blessing to be desired, but not with expectation. Is it not as much as to say, "It is to be regretted that you remain sanctified only in part. It would be glorious if the thing were possible for you to be sanctified wholly. If I were not fearful that it is not in accordance with the divine will I would really ask for you the blessing of *entire* sanctification." No. There is nothing doubtful, no hesitancy here. Promptly, boldly, reliably. I pray "the very God of peace sanctify you wholly." It is not said, I would ask this blessing for you were I not fearful that if you were to experience it you would soon lose it again; if I was sure there was any method of preserving you in this exalted state. No such halting. "The very God of peace sanctify you wholly and preserve you blameless unto the coming of our Lord Jesus Christ." And then, that nothing might be wanting to ensure confidence and inspire faith, he adds, "faithful is he that calleth you who also will do it." Once more the evidence is complete. And with humble gratitude I assure my trembling heart that it is possible for *me* to be holy in this present life.

"THOU GOD SEEST ME."

My God! whose gracious pity I may claim,
 Calling thee Father, sweet endearing name!
 The sufferings of this weak and weary frame,
 All, all is known to thee.

From human eye 'tis better to conceal
 Much that I suffer, much I hourly feel,
 But, Oh, this thought does tranquilize and heal,
 All, all is known to thee.

When in the morning unrefreshed I wake,
 Or in the night but little rest can take,
 This brief appeal submissively I make,—
 All, all is known to thee.

MARY.

FOR THE GUIDE.

WHY IS NOT THE CHURCH MORE HOLY. *Why*

BY ELIZABETH E. WILLITS.

WITH reference to the oft-repeated inquiry, why is not the church more holy, I would offer a few remarks, to those who feel interested in the universal spread of Bible truth. I purpose stating what, upon prayerful consideration, I believe to be the chief hindrances to vital godliness, at the present day. I will proceed to notice, in the first place, *the worldly spirit that seems to have taken possession of a vast majority of those who are denominated Christians.* Instead of accounting themselves pilgrims and strangers upon the earth, as did the saints of old, they participate in all the pleasures and frivolities of the world, insomuch that it is exceedingly difficult to distinguish them from those who make no pretensions to piety. The lust of the flesh, the lust of the eye, and the pride of life, which are said, by the apostle, to be not of the Father, but of the world, are indulged in by the great mass of professors of religion. The path of *self-denial* is evaded, and an easier way sought after; when, in truth, there is but one way to heaven, and that way is just as straight and narrow as it ever has been.

A *compromising, time-serving spirit*, I also believe to be doing much injury to the prosperity of the church. There can be no compromise effected between sin and righteousness; and while the church receives to her bosom and recognises as full members those who are arrayed in the trappings of pride and vanity, which are contrary to the word of God, and expressly forbidden by the discipline, what is it but compromising with the popular sins of the day? In all seriousness, and in the fear of God, I would ask, is it any wonder that the church is not more holy, while such things are apologized for, or passed by in silence, by ministers of the gospel? Can we walk in the Spirit and yet fulfil the lusts of the flesh? This, we know, to

be contrary to the teachings of Scripture, and yet it would seem that there are many who attempt to do so.

The prevailing opinion seems to be, that it is not required of Christians, in this enlightened day and age of the world, to mind the same things that they did in ages past. This view of the subject, may, in one sense, be correct, but, in the main, it is doubtless erroneous. Religion, in every age of the world, in its purity, has been productive of the same kind of fruit. In the life and character of John Wesley, we find unmistakable evidences of a heart renewed. He, "through the Spirit, mortified the deeds of the body," and as a consequence, was "alive unto God." And who, I would ask, that has had the privilege of holding converse with the pious dead of every age and nation, through the medium of their writings, but has been struck with the similarity of their views, and of their characters. Wesley enjoined a high order of piety upon his followers, and was strict in enforcing that discipline upon others which he observed. It is stated, that at a time when the number of his followers was but twenty-five, twenty of that number went back to the world, because of the *self-denial* and *self-sacrifice* that was required of them, in order to be constituted members of the church, as it then was.

In view of these facts, may we not inquire whether the like results would not be witnessed at this day, were the discipline of the church as strictly enforced as it was in Mr. Wesley's time. These considerations are worthy the attention of every candid inquirer after truth, and of all who are interested in the prosperity of Zion. I would not willingly find fault with our church. As it is, I am convinced she is doing immense good throughout the length and breadth of the land. But, while I know this, and gratefully acknowledge all I owe to her, I cannot but be deeply conscious of the fact, that the standard of true piety is not elevated to the degree that it should be, and was in former days. True, there is a large increase in numbers, in wealth, and in temporal power ; but, that is not proof of religious prosperity. The Roman Catholic Church may claim this much, with all her abominations and corruptions. My impression is that the Methodist Episcopal Church, as a body, is leav-

ing the old landmarks, and if her present course is persevered in, the time is not far distant when the Lord will raise up a people who will vindicate her original purity. Then will her departed spirit be revived, her primitive simplicity be restored.

These views I have presented with the hope that they may be seriously considered by the readers of the Guide.

I would say, in conclusion, that for near two years past, I have been a witness of "the great salvation," and in my own experience, have proved it to be just what I need, in order to my usefulness in life, and I doubt not, in the least, but I shall prove it to be just what I need in the hour of death, and entrance into the eternal world. Since the time I entered into this state of grace, my mind has been deeply exercised relative to the condition of the church. That the Lord may hasten the day, when primitive simplicity and purity shall be restored to it as a body, is the prayer of one who sincerely desires the advancement of the cause of righteousness and true holiness.

A PRAYER.

JESUS, take this faithless heart,
Give it, Lord, thy peace and joy,
Richer, fuller grace impart,
All its worthless dross destroy ;
Purge it, Saviour, till it bear
Fruit more worthy of thy care.

Oh, for strength ! my gracious Lord,
To devote myself to thee !
Thou who hast my soul restored
Let me thy *disciple* be ;
Learn of thee with single eye,
God in all to glorify.

EVANGELINE.

FOR THE GUIDE.

CHRISTIAN PERFECTION.

HOW TO ATTAIN IT.

BY N. BANGS, D.D.

I PURSUE the subject of attaining the blessing of perfect love. In my last article, I was inquiring how I am to know that the promises of purification belong to me, for I nowhere find my own name written in the Scriptures, saying to me, "thou, Nathan Bangs, art included in the number of those who are to be purified, and, therefore, thou art authorized to believe that God is now, this very moment, willing to cleanse the thoughts of thy heart, that thou mayest perfectly love him, and worthily magnify his holy name." No such declaration as this do I find in the holy Scriptures, and hence, I cannot come and plead its accomplishment to me, in distinction from any one else, in like circumstances. But the promise is made to those that seek. Do I seek? Yes. Then I have a right to expect that I shall find. But many shall seek and shall not be able to find. Have I sought without finding? Then have I not sought aright. The fault is in me, not in God. I must, therefore, search and find out the hindering cause. What is it?

"Some idol which I will not own,
Some secret, bosom sin?"

If so, I must be willing, not only to acknowledge, but to part with that idol, that "secret, bosom sin," however dear it may be to my heart. The promise of purification is made to those who feel the need of it, and this arises from a heart-felt sense of our deep impurity. Do I feel this? Am I deeply conscious of my native vileness? Then am I entitled to the promise. "I will circumcise thy heart, that thou mayest love the Lord thy God, with all thy heart." This, or the like promise, I must believe, with a full, confiding heart, and the moment I believe it unswervingly, the blessing after which I am seeking, descends into my heart, and "I rejoice with joy unspeakable and full of glory."

But we must be careful not to deceive ourselves here, that is, in believing we have it *before* we have it. If we believe we have a thing before we have it, we believe a falsehood, and surely

no man can be either justified or sanctified, in believing a falsehood. Hence, the maxim, "believe that ye have it, and ye have it," is discarded by all sound-headed and right-hearted advocates of the doctrine of Christian perfection.

Mr. Wesley's account of this work is as follows: He asks, "But what is that faith by which we are sanctified, saved from sin, and perfected in love? It is a divine evidence and conviction that He is able to do it *now*." "To this there needs to be added yet one thing more, a divine evidence and conviction that he *doeth* it. In that hour it is done." The reader is requested to notice this phraseology of Mr. Wesley. He says, "It is a divine evidence and conviction that God is able and willing to do it *now*," and then, secondly, a divine evidence and conviction that he *doeth* it. Now what are we to understand by this "divine evidence and conviction," other than an evidence communicated to the heart of the believer by the direct operation of the Holy Spirit that the work of sanctification has been effected, or is now being effected? Hence Mr. Wesley seems to blend, in this definition, the work of believing with the working of the Holy Spirit in the heart that believes; for surely he would not have meant that the simple act of believing is a "divine evidence of conviction" of the truth of what is believed, because this would make the certainty of truth depend upon our belief in that truth; whereas the truth believed must exist *antecedently* to its being believed, and our belief is founded upon a divine evidence and conviction of the fact believed; and this fact, in the very nature of things, must *precede* the act of believing in its reality; otherwise believing a thing true constitutes its truth; and in this case, whatever we may believe, however absurd or false, becomes a truth merely because we believe it.

The divine evidence and conviction that God is able and willing to do it *now*, arises from the truth of God in His word, in which he hath declared it over and over again, and hence, in believing this we believed in an established fact, existing antecedent to and independent of our belief, and which therefore we are bound to believe. The "divine conviction and evidence that he *doeth* it," is communicated to the heart of the struggling believer by the operation of the Holy Spirit, and which he is bound to believe as an established fact, already revealed unto him by the internal operation of the Holy Spirit in his inmost soul, so that it does not become in consequence of his believing it, but he believes it because it is a truth clearly established. Hence the fallacy of the assertion that if we believe we have the blessing of sanctification we have it. And it is equally certain that when we have a "divine evidence and conviction" that the

blessing has been given to us, in answer to our faith and prayer, we refuse to believe, we shut our eye against the light of divine truth.

Nor do I perfectly understand the expression, "you are to believe yourself sanctified, without any regard to your emotions," if by *emotions* are meant peace, joy, love—for these emotions are inseparably connected with a consciousness of our acceptance in the Beloved, and always accompany the operation of the Holy Spirit in its *witness with our spirits, that we are the adopted children of God*. The emotion of fear, and that self-loathing, which accompanied us while laboring under a consciousness of inbred sin, to be sure, leaves us when we cast ourselves by the act of believing on the Lord Jesus Christ, and this is succeeded by the emotion of holy joy, of sacred peace, and divine love.

Indeed, I cannot conceive how it is possible for a soul to be entirely passive,—so stupid, indeed, as to feel no emotion. We must feel either the dread of God, and tremble with fear, or the approbation of God, and rejoice in hope, and be always either rejoicing in the smiles of his countenance, or mourning under a consciousness of his frowns. And the soul that has passed from death unto life, and has been sanctified by the blood of the everlasting covenant, is, at the same time, filled with love to God and man, and, of course, must *feel* that this great change has been wrought in his inmost nature; for, I cannot conceive of a religion unaccompanied by *feeling*; and this feeling creates the emotion by which the holy Christian is distinguished. There may not be that ecstasy of joy, by which the holy soul is sometimes distinguished, but there is a placid tranquility, arising from a consciousness of the divine favor, the operation of the Holy Spirit, bringing an attestation to the conscience, that our impurities are washed away.

The connection between "believing with a heart unto righteousness," and feeling that God has accepted us, is so close that we can scarcely perceive the difference, though the one precedes the other, as cause does effect, like the stroke of the flint on the steel, which precedes the spark of the fire, and yet are so closely connected that they appear to be simultaneous one with the other. So, the moment the justified believer casts himself, by an act of faith, upon the Lord Jesus Christ, as his almighty purifier, he feels the merits of his death applied to his heart, washing away the foulest stains of sin, and filling his heart with divine joy, peace, love, meekness, gentleness, long-suffering, and goodness. The poet has expressed this combining our work of

believing, with the work of God, in imparting the purifying merits of Jesus Christ to the heart, in the following words :—

“I cannot wash my heart,
But by BELIEVING thee;
AND WAITING for THY BLOOD TO IMPART
The SPOTLESS PURITY.”

Here believing for the attainment of the blessing, is supposed to precede the impartation of the atoning blood of Christ, to produce the *spotless purity*, and for this the panting soul is represented as *waiting*, even after believing, though, unquestionably, he waits not long, as it is always given in answer to believing prayer. But this whole process of believing, on our part, and the work of the Holy Spirit, on the part of God, in effecting the work of purification, is set forth so beautifully, and yet strongly and precisely, in the following words of the same evangelical poet, that I cannot do better than to transcribe them, marking those words with capitals to which I wish the reader's attention to be more particularly drawn.

NOW, even now, I YIELD, I YIELD,
With ALL my sins to part;
Jesus, speak my pardon sealed
And PURIFY my heart!
PURGE the love of SIN away,
Then I into NOTHING FALL;
Then I see the PERFECT DAY;
And CHRIST IS ALL IN ALL.
Jesus, now our hearts inspire
With that PURE LOVE of thine;
Kindle now the heavenly fire,
To brighten and REFINE;
PURIFY OUR FAITH LIKE GOLD;
ALL the dross of SIN REMOVE;
Melt our spirits down, and mould
Into thy PERFECT LOVE.”

With what energy, poetic fire, and divine pathos does the poet ascribe the great work of purifying the heart from the “love of sin,” and shedding the “pure love” of God abroad in the heart, to the agency of the Holy Ghost, and all this on the sole condition of his now YIELDING up his heart by FAITH, without a moment's delay into the hands of God, which most assuredly implies an entire acquiescence to the plan of salvation which God has decreed, and to His will in the methods by which that salvation shall be applied to the heart; an entire surrender of our will, our souls and bodies, our time and substance to the will of our heavenly Father, being perfectly willing to be disposed of in any way He shall see fit; and the moment we do this He

adopts the unworthy offering. In such, the prayer, put up in the following words, is answered :—

“ Each moment draw from earth away,
My heart, that truly waits thy call ;
Speak to my inmost soul, and say,
‘ I am thy love, thy God, thy all !’
To FEEL thy power, to HEAR thy voice,
To TASTE thy love, be all my choice.”

And when answered we have a witness of it in our inmost souls. “ After ye believed, ye were sealed with that Holy Spirit of promise.” Here the same distinction is made, as above noticed, between *believing*, which is our work, and the *sealing* influence of the Holy Spirit. Believing is our work ; the *sealing* or witnessing to our spirits that the work is done, is God’s work. And we may rest assured that He is ready, *now* ready, *always* ready to do His work, whenever we have performed ours. The moment therefore we venture to believe on Christ as a present Saviour, that very moment He is ready to come into our hearts, bring his Father with him, be one with us, and to sup with us and we with Him. So says the poet :—

“ Lord, if I on thee believe,
Thy perfect love impart,
With th’ indwelling Spirit give
A new, a contrite heart,
If with love thy heart be stor’d,
If now o’er me thy bowels move,
With me, Saviour, speak the word,
And perfect me in love.”

Our hymns indeed, especially those under the head of Full Redemption, or Sanctification, are so full on the point under consideration, that we can scarcely consult any one of them without perceiving the doctrine set forth in the clearest terms, and the distinction all along kept up between our work of praying with a believing heart, and the work of the Holy Spirit applying the merits of Christ in cleansing our hearts “ from all filthiness of the flesh and spirit.” Take the following as a sample of all the rest.

“ In suffering be thy love my peace,
In weakness be thy love my power ;
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be thou my guide,
And save me, who for me hast died.”

If in “ suffering ” the love of God is our “ peace,” “ in weakness our power,” and in death as life, He is our guide, “ then we *feel* that *peace*, are *conscious* that we have that *power*, and fully *believe* that He will guide us by His counsel, and

afterwards receive us to glory." Nor need we fear any, nor all of our enemies, however numerous or strong, so long as this peace reigns in the heart, and this divine power is imparted to the soul, and this invisible hand is stretched out to guide and defend us : and this will be just as long, as unceasing, and as potent for good, as we are constant in cleaving unto Him with full purpose of heart." Even this cleaving to Him arises from the aids of the Holy Spirit ; for so dependant are we upon God, that we cannot think a good thought, much less perform a good act, without divine help.

Now I think I have made it plain,

1. That in order to be sanctified we must feel its necessity.
2. That we must apprehend the Lord Jesus Christ as our Almighty purifier.
3. That we must seek after it by faith and prayer until we find it.
4. That when we find it we shall be conscious of it, shall *feel* its workings in our inmost souls, subduing every unholy propensity, and filling the heart with the overflowings of *love peace, and joy in the Holy Ghost.*

THE TEACHER'S LAST LESSON.

THIS is the title of a book just issued from the press of Messrs. Gould and Lincoln. It is the memoir of Miss Martha Whiting, an estimable member of the Baptist church, who for many years was employed as teacher in the Charlestown Female Seminary. It is written by Miss Catharine N. Badger, an associate teacher, whose *name* perhaps may not be familiar to the mass of our readers, but who has furnished nevertheless some of the most valuable contributions to our columns. The book is made up mostly of selections from Miss W.'s Journal, arranged with great discrimination and taste, and interspersed throughout with such practical reflections as gives it the impress of the author's own mind, and in our judgment greatly enhances its value. The following extracts will doubtless be read with profit and serve as a specimen of the general style and structure of the work itself.

MAKING A FORMAL COVENANT.

JOURNAL.

"*Saturday* October 4. Many devoted Christians whose exercises I have read, are free in making a formal covenant with God. But I feel afraid to do so, lest I should not adhere closely to it. I am afraid to say, I will henceforth wholly devote myself to the service of God—renounce the world—not suffer sin any more to have dominion over me—because, every day, I do not wholly serve God—do not renounce the world—sin *does* have dominion over me."

It is true, instances are not wanting in which individuals,

trusting in the strength of Jesus, can so confidently believe they shall be kept as to promise future obedience. Those, however, who can not lay hold of the promises with an arm of faith so strong as to be able to covenant for the future, need not be discouraged, or suffer their minds thereby to be darkened. Let them remember, as Miss Whiting seems to have intimated above, that a true consecration of the future supposes and includes that of the present moment. And *every* child of God *may* have grace to enable him to say, I now wholly devote myself to the performance of God's will—THIS MOMENT I renounce the world—sin does not now have dominion over me. If, moment by moment, we thus live, it is manifestly of minor consequence, whether or not a formal covenant is made for the time to come. With the sense of dependence described in our next extract, there would be little to fear.

JOURNAL.

"Wednesday, October 8. I want to feel my dependence on God, continually, just as an infant is dependent on its mother,—feeling that there is no bread but what comes from Christ, no water of life only what flows from the fountain, none like Christ to repair to, none like him to administer comfort. I want to be just like him."

FEARS OF DECEPTION.

JOURNAL.

"Monday, March 2, 1835. Awoke this morning, after having dreamed that I might be deceived as to the foundation of my hope. I may be deceived, thought I; I know not but it may be so. I have no means of knowing for a certainty. What can I do? The Bible must be my guide. O thou blessed Spirit, lend thine aid to help me search thy Word."

Many professors of religion are harassed with fears lest they may be deceived in their hope of salvation.

Some *ought* not to dismiss these fears, their first duty being to obey known commands and live according to the light they have received. Others *dare* not dismiss them, not having full confidence but that God may permit even some who earnestly beg him to enlighten them, to go on blindfold to perdition; it becomes such to study his revealed character. Again, there are those who *will* not bid farewell to fear because they are not convinced that it is ever the Christian's duty or privilege to "read his title clear," or know for a certainty his acceptance with God. Can such do better than search the Word of God, "to see whether these things are so?"

DESIRES FOR HOLINESS.

We have seen that Miss Whiting had become more than ever interested in the Word of God, and that by contrasting the rich-

ness of its promises with her own attainments in piety, strong desires were rekindled for greater conformity to its requirements.

In the following selections, we perceive an increase of the same aspirations.

JOURNAL.

"*Tuesday, June 14.* I hope my Father is about to subdue my heart to himself, but I am very far from him now. I suspect that I need much to humble me before I am brought down to the foot of the cross; but anything to bring me there.

"*Monday, 27.* My soul follows hard after God. I seem to desire to be sanctified wholly. I see how perfectly easy it is for God, to take me, sinful and polluted as I am, and purify me, soul, body, and spirit, and use me for his own glory. My desire is that he will do it. Prepare me, O thou blessed Saviour, to live for thee, or to serve thee in heaven. Only let me be thine.

"*Tuesday, 28.* My desire for holiness increases. I long to be baptized into the spirit of Jesus. God, in ancient times, set apart and sanctified vessels, garments, priests, &c., for his service; so he now calls upon his people to set themselves apart for him, beseeching of him to accept them.

"*Lord's day, September 25.* Dissatisfied with self. Want greater nearness to God. Little spirit of prayer. Need more holiness. Sometimes think I want to be entirely consecrated to God, and do think that it is my prevailing wish; but the principle is not always as strong as it should be."

When we crave any good, we frequently have little conception of the means by which the desired result must be accomplished. Our request is presented to Him in whose power and willingness we profess to have full confidence. Were it unheeded, and yet within the limit of the promises, we should indeed have reason to wonder. But perhaps that prayer can be answered only by subjecting us to some severe ordeal. Shall we murmur at the trial? Rather let us seek to exercise that strong faith in our Divine Master which will enable us to trust him, although he should lead us in a way we had not anticipated.

Miss Whiting prayed for conformity to the requirement of the gospel, but the first step in the process involved a species of discipline, unforeseen.

There is much truth in a couplet, recently from the pen of a former pupil, alluding to the result of her own experience under severe trial, viz:

"But few *whole* hearts to Jesus have been given
From which some *idol* has not first been riven."

"God will not let his children have idols," said the dying girl. And many a Christian has found it so, and found, too, that it is a work of no small significance to tear an idol from its throne.

To be *holy*, we must be like God—to be *like* God, we must

love him — and we can not love him with all the heart so long as any object diverts our attention from the true source of goodness. Therefore it becomes us to beware, lest, while we revere the grace of God and love his truth, we allow the *means* through which we receive them to absorb too large a portion of our regard.

JOURNAL.

"*Saturday*, October 1. My heart is sad in the extreme. God has touched me in anger, I am afraid. My beloved pastor has informed me that he expects to leave Charlestown to take charge of another church. This is a great affliction, but if it will be the means of leading my mind to God and making me trust in him *wholly*, I shall not regret.

"*Tuesday*, 4. The storm that raged this morning has subsided. Then, all appeared dark and disconsolate, but my Father has dispelled the clouds, and all is well. The sweet, heavenly sensation that I felt just after my conversion has been renewed this evening. It is my Saviour that enables me to say again,

"This holy calm within the breast
Is the dear pledge of glorious rest."

"I have begged of God to direct my attention to none but himself. I find I was leaning to other objects, but my cry was, 'Lead me to thyself for aid.' He heard my cry, and has given me such a sweet resting on him this evening as I have not felt for months. Blessed be his holy name.

"*Saturday*, 8. Nature shrinks from suffering. My beloved pastor will leave us in a few days. Were it not that I know my Father cannot err, I should murmur at this dispensation of his providence. If he will make it the means of bringing me nearer to him, I shall be satisfied."

[SELECTED.]

THE MAN WHO DIDN'T KNOW WHERE HE WAS.

BY MRS. F. PALMER.

One traveller, accosting another by the way, said, "Do you, my brother, enjoy the blessing of entire sanctification?"

"I do not know but I received that blessing at the time I was justified; for I rather think I have loved God with all my heart ever since."

"You know that we have received of that spirit whereby we *know* the things freely given to us of God. Nothing is more explicitly given than the will of God on this point. '*This is the will of God, even your sanctification.*' Now do you *know* that you are wholly sanctified?"

"I would rather not speak confidently, but I think I have been willing to cut off a right hand, or pluck out a right eye, ever since my conversion."

"It matters little, my dear brother, *when* you received the blessing; whether at the time of your conversion, or since. Mr. Wesley says, 'I will not say that God may not cut short his work, and sanctify a soul wholly at the moment of conversion; but of the hundreds with whose experience I have been familiar, I have not met with one such case.' So I will say, in regard to yourself; I have known no such case, among the hundreds with whom I have been conversant; but if you think *your* case an exception, of course I will not dispute it. But, since it is your privilege to *know*, will you not resolve before God to have the matter settled, before you rest your head on your pillow this night?"

"O, I should be afraid to make such a resolve. What if I should not get it!"

"So you are afraid to trust God for what he has promised to give you. He says, '*Now* is the accepted time, behold, *now* is the day of salvation.' When Jesus said, 'It is finished,' then he wrought out this salvation for you; and now, on the part of God, all things are ready. But it is a pearl of *great* price, and you will not get it until you feel that no expenditure of time or interest is too great for its attainment. Will you decide on having it before you sleep?"

"I really dare not promise, for I might fail in getting it."

"In saying thus, do you mean to assume that God *might* be unfaithful, and not give what he has promised? When the disciples said, 'Lord, teach us *how* to pray,' the Saviour, by an illustration, taught them to pray precisely thus. *Definiteness and unyielding importunity now*, were the lessons taught on this occasion. (See the parable of the three loaves.) The man applied to, had, perhaps, not told his importunate friend he would give him three loaves if he came; but God has told you that it is his will even your sanctification *now*, and are you afraid to trust him for the fulfilment of his word?"

This brother was a man of business, and he concluded that the object called for a *concentration of all his energies*, and he

deliberately resolved before God, that he would not give sleep to his eyes, or slumber to his eyelids, until he *knew* that he was wholly sanctified throughout body, soul, and spirit.

"The day of the Lord is near in the valley of decision." Immediately, on his making this resolve, God began to draw nigh unto him. He soon saw very clearly that he was not wholly sanctified. I met with him again on the afternoon of the same day.

"I see," said he, "*now* that there is unbelief in my heart."

"Well, the Holy Spirit has revealed this to you in order that you may be saved from it; but you do not feel that you can save yourself; and, if Christ alone is to save you from it, why not trust in him to save you just now?"

He now felt that there was too much to be done in his heart to be so fully saved in so short a time. But he was told that the longer he staid away in any degree from the atonement, the deeper the stain of sin becomes, as every moment's delay makes us the more unworthy. He was persuaded, at last, to make the venture; and, in a moment, proved that, "He is able to save unto the uttermost *all* that come unto God by him, seeing he ever liveth to make intercession for us." He, from this time, became a joyful witness that "The blood of Jesus cleanseth from all sin." How soon was he saved from his doctrinal perplexities on resolving that he would not rest until he experimentally *knew* of the doctrine!

The above is taken from a new book of Mrs. P. Palmer, entitled "Incidental Illustrations of the Economy of Salvation," just issued from our office.

A BEAUTIFUL THOUGHT.

A shepherd lost a sheep with its lamb. He went in pursuit of them. He found them far off in a lonely valley. He tried to drive them home, but was not able. At length he picked up and carried off the lamb, and the mother followed. Thus the Saviour brings a mother to himself, by taking away the little child from her bosom.

Christian Experience.

PERSONAL EXPERIENCE.

FROM childhood I was educated a Universalist, and with the exception of one short period, during which I was brought under serious religious impressions, I advocated the doctrines of that sect, from the time I was old enough to understand any thing of theories, until I had attained to my twenty-second year. It was in the summer of 1852, while wandering upon the shores of the Pacific, that I first gave diligent heed to the calls of the Spirit, and I then united with the M. E. Church, the one above all others I had hated. A long, hard struggle followed, but grace triumphed, and through the blessed atonement I found peace; it was the sun breaking forth in his glory after the storm had passed; the sunlight of God's love shone around me, and in that glad hour I covenanted anew to live, *devoted* to my Master. I read the Guide, which had brought its light to the *land of gold*, and while meditating with all the ardor of first love upon the fulness of the great plan of salvation, it was not difficult to convince me of the attainableness of *entire sanctification*. My soul became fired with the desire of enjoying the blessed experience, and for about six months I lived, studied, and prayed for the blessing. I need not have waited so long but there was no word to light up the path spoken to me by one who knew it. O what need have we of more way-marks on the road to glory? Young Christians have help to advance about so far, then all seems unexplored beyond. At last a friend gave me for perusal "Faith and its Effects." This was by the blessing of God, a "light to my way." From it I learned that 'twas but to give up all and believe." I was at work in the field, when kneeling in the dust, I made over all to the Lord, even to my wicked unbelief. It was a miserable sacrifice, but I dared not doubt its acceptance. The blessing was mine.

No excess of joy followed, or any other ebullition of feeling ; but my mind was in peace, and I enjoyed a sweet consciousness that the work was performed. "The Lord permits his grace to be tried," and soon the tempter began his assaults upon me. For several days I was beset with temptations on every hand such as no language can describe. My mind at times was in such anguish, that I was lost to every worldly circumstance around me. Every species of doubt concerning our holy religion, and sometimes even concerning the existence of God himself, were thrown into my mind in such a manner as to seem to originate *in me* ; to this day I wonder over those trials. My faith was often strengthened by these words, vividly impressed upon my mind ; "The trial of your faith worketh patience." At last Satan told me I had sinned, that I had not passed so many fiery trials blameless ; this was too much for me to endure alone, and in an agony I called in a friend, to whom I unburdened my heart ; tears came to my relief, the first I had shed, and for sympathy my friend wept with me. He told me to heed not the tempter, to be faithful and soon it would be all bright. Sure enough that very day the clouds were dispersed. He showed me His salvation, *His* power had brought me safely through. *That* was the most blissful moment of my life ; it was a foretaste of that "exceeding and eternal *weight* of glory," which will rest upon us when the last trial shall have been passed. I looked over my stock of songs for something with which I could praise God. O how insignificant were all earthly strains ! I sang, though scarcely audibly from emotion,

"Teach me some melodious sonnet,
Sung by *flaming tongues* above."

Although I have not always been clear in this experience, it has had a mighty influence upon my life, I *cannot* rest without it, and I pray God that I never *may*. I look above, beneath, around, but there is nothing can satisfy my soul, but *love, perfect love*. Blessed be the name of the Most High God, "the blood of Jesus Christ, His Son, cleanseth me from all sin."

C. V. A.

Santa Cruz, Cal., March 22, 1855.

PERSONAL EXPERIENCE.

I have been a constant reader of the "Guide" several years, and while reading the Christian experience therein set forth, I have been convicted from time to time, that it was my duty also to speak forth in honor of that *power* which is able to save to the uttermost. Finally I have determined to send you a little of my Christian experience which you may publish or not, as you see proper.

I was raised in the State of Pennsylvania, by pious parents, and one of the first incidents that I remember in childhood, a kind mother was accustomed to take me by the hand and lead me to the place chosen for secret prayer, and placing her hand upon my head she would beseech a throne of grace in my behalf. This left an impression upon my mind that time can never erase. Here, let me say, mothers, pray with and for your children in secret; you cannot imagine the good impression you may leave upon their tender minds. Under this precious influence I was happily converted, at the early age of nine. Time glided onward, and I strove in weakness to serve my God, and ever retained a bright evidence of my acceptance with him. After I became of age, I removed to the southern part of Ohio, and fortunately I cast in my lot with a devoted society, a goodly number professing the great blessing of *perfect love*. Even in the family where I boarded there were three professing, and I doubt not enjoying this high state of grace. This was too warm a place for me. I saw they enjoyed heights and depths that I had never fathomed. I soon resolved to seek with all my heart for this inestimable blessing. At times I approached very near the pool, but unbelief kept me from plunging in. Thus I continued to struggle for about six months; throwing aside all books excepting the Bible and works on holiness. One day as I was stopping near the banks of the Ohio, with Bible in hand, I wandered far down in a deep lonely vale, hoping to find *rest* for my sin-sick soul. As I endeavored to consecrate all to God, a flash of

light burst into my soul, above the brightness of the sun. "Is this the blessing," said I, in amazement. "No," answered Satan, "this is thy own imagination, poor foolish creature." I doubted, and all again was darkness, my prayers would no more mount upon the wings of faith. I left the place in spiritual darkness, but determined to seek until I found.

During the whole week as I was travelling, it seemed that the Holy Spirit was very near to me, ready to accomplish the great work. I returned home to brother C's., and on the Sabbath while engaged in a prayer meeting, I saw plainly the truth of the declaration, where much is given, much will be required. This again caused me to hesitate; but at the close of the meeting my heart melted in tenderness before God. I felt that I would rather remain there forever than to go without the blessing. I threw me down on a bench and determined to yield at once to all his requirements. A few of the good brethren came around me and sang,

Fount of everlasting love,
Rich thy streams of mercy are, &c.

In a moment that same light with still more intense brilliancy burst into my soul. I cried out in astonishment, What is this—all is light and peace! "Ah!" said a brother, "just according to your faith." I laid hold of the precious promise, and cried out, "*Blessed Saviour, Thou art mine!*"

I was completely overwhelmed with the power and glory of God. I was humble, rich and happy. I felt that I was cut loose from the world, and was sailing on the calm ocean of *perfect love*. It appeared to me that all creation, both animate and inanimate, had joined with me to praise my God. Thus I exulted for several days with scarcely any intermission; but Satan became uneasy and assaulted me in a masterly manner. I flew to Christ, and he said, "Peace, be still." Thus I have learned in the hour of severe temptation, to hang by naked faith to Christ my Redeemer. Four years have nearly gone by, and I still can testify to the world that the blood of Jesus Christ cleanseth my poor heart.

G.

Brookville.

SELECTED.

"THE JOY OF THE LORD."

"How few Christians enter into the joy of their Lord while passing through this world ; and how seldom do those few enter into the fullest enjoyment of that peace and happiness which their Lord is willing to bestow on them ! Christian, thine is a happy lot ; all thy past sins, so many, and so aggravated, are forgiven, all blotted out ; thy guilty soul has been cleansed, made pure with the precious blood of a Lamb without spot, which the Lord himself provided for an atoning sacrifice.

On him thou hast laid thy sins, he hath borne them away, and God hath accepted the sacrifice. Thou art redeemed ; thou art ransomed from sin and death.

"Soul, then know thy full salvation,
Rise o'er sin, o'er grief, and care,
Joy to find in every station,
Something still to do or bear."

Know then thy *full salvation* ; think from what thou art saved, and rejoice with thy whole soul ; mourn not over thy present griefs and infirmities, thy shortcomings and discouragements, but laying each and all on the atoning sacrifice, open thy heart, and receive in its every *part* the joy which thy God gives to every believing one.

Thou hast a glorious inheritance above ; thou shalt be a king and priest to God. A golden harp and a starry crown shall be thine ; Thou shalt drink from the pure river of life, and dwell 'mid the ever-blooming gardens of Paradise. No pain shall rest on thee, nor any heat, but purest, unfading, never-ending bliss shall be thy portion. Thou shalt be holy, as God is holy, and truly thou shalt feast in the joy of thy Lord. Let these blessed truths, this present happy lot, and these bright hopes of future bliss, constantly and increasingly dwell in thy soul, that *now* though surrounded by the sinful and the vile, thou mayest enter into the joy of thy Lord."

L.

Poetry.

FOR THE GUIDE.

A VOW REMEMBERED AND RENEWED.

'Tis April, and four years ago,
I vowed to the most High,
That, rich or poor, in joy or woe,
I'd serve him till I die.

"Thus far the Lord has led me on,"
O glory to his name!
Those years how sweetly they have flown,
Nor have I changed my aim.

But from this lofty granite hill,
My soul now soars above,
Not borne aloft by human will,
But drawn by cords of love.

And here, to-night, I would renew
That vow of earlier days;
In life, God's work I would pursue,
His name in death would praise.

Witness, ye cold New Hampshire rocks,
That echo back the tone,
And winds, that whistle through my locks,
My life is not my own.

Eternal One! God of all power
In hell, on earth, or sky!
I promise, from this solemn hour,
For thee to live and die.

Dead to the world, alive to God,
A whole burnt sacrifice;
Purchased and cleansed by Jesus's blood,
And precious in his eyes.

Thy hardest work, no more I fear,
If guided by thy strength,
To heathen lands I gladly go,
Hoping for heaven at length.

Editorial Miscellany.

EDITORIAL CORRESPONDENCE.

REV. BRO. DEGEN: — While I remained in Rochester, I made a visit to the Western House of Refuge, located there. We spent several hours passing from room to room and visiting the boys at their work. They were employed in a great variety of ways. Shoemaking, tailoring, basket, whip, and chair making, and many other branches of labor were carried on in the various rooms, each room being of course fully occupied with one branch.

It was pleasing to mark the cheerful and pleasant aspect which everything bore in the institution. The lads and youth detained there are not obliged to wear a style of garment indicative of their condition,—they are treated with great kindness I should judge, though they are subject to thorough discipline, and taught, what many of them never learned before, obedience to just and kind authority.

The present Overseer is represented as singularly fitted by natural characteristics and thorough knowledge of his business for the post he occupies, and the Institution has thus far happily disappointed the expectations of its best friends. It has been in existence this some five years, and there were at the time of our visit two hundred and sixty-three inmates. The Institution was full to its capacity, and a new building was in course of erection which will increase the accommodations very considerably.

We learned while there, that the facilities offered for the improvement of youth are such as to render it a desirable place for any lad of intractable disposition. Several men of good social position living in and about Rochester, have sent their sons voluntarily there for training and reformation, as I was told, and with very gratifying success. Several lads not long ago who found themselves without home or employment, in the autumn of the year, came to the institution and begged to be admitted. On being informed that none were admitted there but those who had been sentenced for some offence by a magistrate, they went and confessed some trivial offence sufficient to constitute a technical fitness for the "House," whereupon they were admitted, staid through the winter, availed themselves well of the facilities afforded for learning a trade, in part, and improving their education, and then went forth in the spring much improved in every respect, to find employment among the farmers during the summer.

I received a very favorable impression indeed of this youthful institution. I was exceedingly delighted with the perusal of several letters which had been received by Mr. Wood, the Superintendent, from lads who having

been there for a season had gone forth wholly reformed, and fired with noble ambition to make their way in the world. Several of them had become members of some church, and there was a vein of grateful sentiment running through all the letters I read, exceedingly impressive to my mind. The excellent Superintendent encourages the boys on their leaving the "Home," to write to him, and he responds, and thus maintains a correspondence with them for some months or years, very happily adapted to project far beyond the limit of their stay, his paternal influence over them, to nurture their ambition and self-respect, and to accumulate facts concerning the success of the Institution in the reclamation and elevation of youth.

It is anticipated that when the accommodations shall be completed for the requisite number of inmates, the "House" will become fully self-supporting. It is nearly so now.

I ought to have said that there is a large school-room, where all the boys are taught during some two hours of each day, and during a part of the year more time than that is spent in study I believe. There is also an extensive library from which each one is allowed to draw, and a very thorough system of Sabbath school instruction is prosecuted, so that it seems almost impossible for a boy to spend three or four years there without coming away better than he went.

It would doubtless be a great blessing to the State of New York if there were a half dozen Houses of Refuge properly located in it, instead of two. Time and due experience of their great utility will doubtless properly multiply them.

SEVERAL years ago, Mr. Champion, a worthy gentleman of Rochester, made to the M. E. Church the noble offer to give ten thousand dollars for the building of four churches in that city. The offer was accepted and the churches have all been built, and are now so many new centres of evangelical light, planted in various portions of the city with the view to shed "light in dark places." Very gracious revivals have been enjoyed in several of them already, and the benefaction of Mr. C. promises to be a blessing to Rochester while time shall endure. The church in North street, where I labored last, in connection with the indefatigable pastor, Mr. Mandeville, is one of these newly organized churches, and though it was planted in the midst of a foreign population and has been in existence but two or three years, has already attained a position of some strength and much promise. A very gracious revival was in progress there when I left, and it continued to go on for a number of weeks after. Mr. Wright also, who is at the Alexander Street church, another of the new edifices, has enjoyed much prosperity in his work this year.

Mr. Champion is a member of the Presbyterian church, and the gift of so considerable a sum to forward the interests of another denomination than his own is recognized with gratitude by the Methodists, and is regarded on every hand as a rare instance of disinterested Christian benevolence.

The gradual melting of the asperities of sectarian prejudice is among the

most hopeful signs of the times. The time is surely approaching when whatever peculiarities may still be retained by the several orders of evangelical Christians there shall be an all-pervading spirit among them of fraternization. The Lord hasten it in his time.

From Rochester, I proceeded to Utica, to assist Rev. bro. Graves, of the Bleecker street church in a series of meetings. An imprudent exposure at Rochester, on the eve of leaving that place, inflicted upon me a severe cold which very seriously embarrassed me at the commencement of my labors at Utica, but my good brother Graves cheered me on so cordially and encouragingly that I was induced to make an attempt. The Lord condescended to own his truth, and in the course of the three weeks we spent there, there were a large number of very substantial witnesses of perfect love raised up; and a goodly number reclaimed and converted. May they endure unto life eternal.

It is exceedingly desirable that the leading men of a church should be men of strong faith and deep scriptural experience. Several of the official men at Bleecker street are of this stamp. I became very deeply interested in several cases of religious experience which occurred during our meeting. A certain sister had been seeking purity of heart for some days. An invitation being given one evening for such as desired the blessing of entire sanctification to indicate it, she, among others, came forward. The meeting had proceeded some time when I knelt near her and inquired whether she found any obstacle in her way in seeking the blessing. She said "No." A few further questions familiarly put drew forth in a striking manner the fact, that in her consecration to God of herself and all she had, there was not only no reserve but there was even an ardent wish to find something more to render. Her thorough honesty of self-examination, deep sincerity of purpose, and great earnestness of soul to be all and forever the Lord's, impressed me deeply.

I said, "Sister —, is it true that your own disposition would naturally have led you to this consecration?" She quickly said, "No."

"Is it not all of grace then that you have both the ability and the disposition to make the consecration you now make?"

"Yes, certainly it is," she said.

"Do you believe that God would work thus within you if he did not intend to accept you and fill you with his love?"

"No, I cannot believe that he would."

"Since then you seek the Lord now with all your heart through the ability which he has given you, is it not your duty to believe yourself accepted according to the divine promise?"

She seemed to see the thing in a clearer light and expressed assent to the view given. She just then began to believe for present full salvation. She began to rest upon the *promises* as she would upon *facts*, and in a few moments she arose and gave a very clear and satisfactory statement of the present position of her soul as consciously in a state of full salvation through

faith. This was very soon after the meeting began, and in a very marked manner the Lord continued to save her while she continued to trust in him, up to the time of my leaving Utica. Truly "Blessed is she that believed."

I am happy again, after the lapse of many months, to hear from her that she is still steadfast in the faith.

Soon after the meetings at Utica began, a gentleman was observed to be steadily present at the services, who for many years had been engaged extensively in the sale of spirituous liquors. Evidently the truth was penetrating his heart. He desired salvation and was not unwilling to acknowledge it, but there was a difficulty in his way and what that difficulty was, was sufficiently evident to all who were acquainted with his business. At length he was induced to approach the altar and ask the prayers of the church. After a brief season of prayer, he arose and said he had made up his mind to abandon the sale of intoxicating liquors at once and forever.

In a few days he found the pardoning mercy of the Son, and with that week closed his sales in that particular. He joined the church on the following Sabbath in company with a number of other dear friends who had been saved during that meeting, and has become, as I am just now informed, a very happy and a useful Christian.

But I must close this long communication.

Yours, very truly, as ever,

B. W. GORHAM.

PHILADELPHIA, March 5, 1855.

BOOK NOTICES.

"THE SCHOOL OF CHRIST" is the title of a neat little volume lately issued by Messrs. Gould & Lincoln, Boston.

The book is from the pen of Rev. A. L. R. Foote. It treats of Christianity under a series of postulates thus, — Christianity a Life; Christianity a Work; Christianity a Reward; Christianity a Culture; Christianity a Discipline; Christianity a Fellowship. The work has been well elaborated in the mind of the author, and the thoughts are forcibly expressed.

NATURAL GOODNESS; or, Honor to whom honor is due. By Rev. T. F. Randolph Mercein. New York: Carlton & Phillips.

The design of the essays which compose this book is to exhibit the relation which exists between the doctrine of the total depravity of human nature and the exhibitions of excellence of moral character presented by some persons confessedly destitute of the renewing power of grace. The subject is treated in a manner entirely original, and the book combines the excellences of a very able theological treatise with those of an entertaining popular book for general reading.

The book is full of rich thoughts in a rich dress. It is full of *light*. Let the man buy and read it who is troubled with perplexity on the subject on which it treats. Let the Christian procure it and loan it to his sceptical neighbor. Everywhere this book will make its mark.

THE DATE OF OUR ISSUE — NEXT NUMBER.

We owe an apology to our friends for the lateness of our issues, for several months past. We have tried to remedy the evil, but through the pressure of engagements have hitherto failed. We hope, however, to gain time on the July number, and will issue it as soon after this as possible — and thenceforward we trust we shall have our numbers out at an earlier date.

THE
GUIDE
TO
HOLINESS.

EDITORS:
REV. H. V. DEGEN, REV. B. W. GORHAM.

VOLUME XXVIII.

BOSTON:
PUBLISHED BY HENRY V. DEGEN,
NO. 15 CORNHILL.
1855.

PRESS OF THE
FRANKLIN PRINTING HOUSE,
Corner of Franklin and Hawley Streets,
BOSTON.

INDEX TO VOLUME XXVIII.

FROM JULY, 1855, TO JANUARY, 1856.

Afflictions,.....	92	EDITORIAL MISCELLANY.	
Alternate Sin and Holiness, (<i>U. B.</i>).....	121	The new volume,.....	28
Amusements of the Primitive Christians,.....	168	Methodical Benevolence,.....	29
An Act of Faith, (<i>Mrs. Palmer.</i>).....	136	Believe that ye have it and ye have it, 61, 93	
And then,.....	177	Finney's Letters,.....	96
A page in my Religious History,.....	132	Is the preaching of Holiness accompa-	
A word to those who would be holy, (<i>Rev.</i>		nied by the Divine blessing?.....	126
<i>C. Larew.</i>).....	108	The health of our Colleague,.....	127
Baptism, The (<i>Bishop Hamline.</i>).....	100	A painful subject of comment,.....	128
Beautiful Example of Early Piety,.....	99	Eastham Camp Meeting,.....	ib.
Beautiful Passage,.....	59	Where's the responsibility?.....	ib.
Beautiful Sentiment,.....	23	To Contributors,.....	ib.
Beautiful Thought,.....	59	The motive power of faith,.....	155
Be Humble,.....	92	Unskilful Teachers,.....	156
Best Righteousness, (<i>Brown.</i>).....	60	Close of the year,.....	187
Bible and the French Army,.....	84	The work of God in Canada,.....	ib.
BOOK NOTICES.		Rev. A. T. M. Fly,.....	188
Methodist Magazine,.....	63	Elocution in Prayer,.....	11
Home Circle,.....	ib.	Experimental Holiness, (<i>A. A. Phelps.</i>)..	57
Sure Anchor,.....	ib.	Extract from a private letter, (To Dr.	
My Mother,.....	64	Bangs,).....	49
Universalism seriously and calmly con-		Faith,.....	180
sidered,.....	96	Faith as exercised by Ancient Believers,	
Ladies' Repository,.....	ib.	(<i>J. D.</i>).....	152
Christian Beneficence,.....	160	Faith of Assurance, (<i>B. S.</i>).....	185
Footprints of an Itinerant,.....	ib.	Finney's Letters to Ministers, ...S, 53, 72, 110,	
The Christian's Self-Examiner,.....	ib.	137, 165	
Book of Life,.....	52	Follow Jesus,.....	176
Call to Holiness precedes a Call to the		Francis of Assisium, (<i>L. M.</i>).....	129
Ministry,.....	141	Gem of Faith,.....	174
Carnal Enmity Stirred up,.....	24	Getting on too fast,.....	39
Christian Faithfulness, (<i>Rev. D. Sher-</i>		Hiding Places of Men,.....	64
<i>man.</i>).....	65	Howard's Consecration,.....	186
Christian's Peace,.....	24	Humility,.....	81
Christian Perfection, (<i>E. M.</i>).....	86	Hymn for Ministers, (<i>C. Wesley.</i>).....	118
Conversion of La Harpe,.....	60	Illustrations of Christian Experience,	
Conviction, (<i>Dr. J. T. Peck.</i>).....	1, 97, 161	(<i>Mrs. Palmer.</i>).....	79
Daughter of Abraham,.....	170	I located,.....	143
Decision—Abby's Disappointment,.....	119		

Influence of Holiness on the close of life, (<i>Rev D. Sherman</i> ,).....	113	Results of united prayer, (<i>Veritas</i> ,)	91
Is holiness beautiful?	92	Saints' present Enjoyment of Life Ever- lasting, (<i>E. W. True</i> ,)	50
I will keep thee,.....	135	Sanctification by the word of truth (<i>W. Reddy</i> ,)	70
Jesus died to save, (<i>Delia</i> ,).....	143	Scudder's (<i>Dr.</i>) Activity and Zeal,	186
Justification and Sanctification,	27	Solemnity and Fervor,	96
Language of Experience on Profession,..	105	Son's Dying testimony,	78
Last Words of Christ, (<i>S.</i>) 117, 140,	174	Stars of the first Magnitude,	154
Letter from China, (<i>J. J.</i>).....	172	Striking Analogy, ...	82
Letter to a Doubting Christian,.....	85	Symmetrical Holiness, (<i>B. S.</i>)	88
Machinery and Motive Power,.....	12	Synonyms, (<i>Dr. C. Cooke</i> ,)	17
Men who build up the Church,.....	160	Testimony, (<i>Rev. R. McGonegal</i> ,)	175
Mind of the Spirit, (<i>A. W. E.</i>)	184	That land.....	186
Mother's Prayers, (<i>By a Clergyman</i> ,)....	15	The Consecration, (<i>Rev. M. P. Gaddis</i> ,) ..	149
My Mother,.....	181	The Lord will hasten it, (<i>C. N. B.</i>)	16
Necessity of Perfect Obedience,.....	44	The man of prayer not an object of dread,	32
Night at Clonelly,	89	The test, (<i>A. M. F.</i>)	45
Our True Guide, (<i>Rev. C. Larew</i> ,)	25	The three Sons, (<i>Rev. T. Mcultrie</i> ,).....	10
Overlooking Self,	39	Touching incident,	91
Personal Experience, (<i>J. D.</i>)	3	True Happiness, (<i>H. W. Beecher</i> ,)	21
“ “ (<i>L.</i>)	68	Visit to Eastham, (<i>W. A. Simmons</i> ,) ...	146
Poetry—Heb. xi. 10,.....	52	Voice from the West, (<i>M. J. A. K.</i>) ...	59
Power of Goodness,.....	57	Way of Holiness, (<i>T. C.</i>) ...	131
Prayer,.....	64	We shall see in Heaven,	125
Prayer Effectual,	44	What a dying man said to his friend,....	48
Prayerful Reading,	24	Where Christ is not,	32
Profitable War,.....	72	Wholly the Lord's,	60
Religious Counsels, (<i>Mrs. Palmer</i> ,)	163	Witness of the Spirit, (<i>J. D.</i>)	40
Religious Maxims, (<i>L. M.</i>)..... 22, 83		Witness of the Spirit, (<i>Rev. J. H. Turner</i> ,) ..	178
Remarkable Conversion and Death,.....	118	Word fitly spoken.	81
Rest, (<i>Goethe</i> ,)	17	Young Ruler. A Sermon, (<i>B. W. Gor-</i> <i>ham</i> ,)	33

THE GUIDE TO HOLINESS.

Conviction.

BY REV. JESSE T. PECK D. D.

IT IS POSSIBLE TO BE HOLY IN THIS LIFE.

ONE word more upon this fundamental position. This triumph over human depravity has been already achieved in numberless instances; but, if only in one, that of itself must be conclusive.

Take two passages of holy writ, one from the Old Testament, and the other from the New. "Mark the perfect man, and behold the upright, for the end of that man is peace." There must, of course, have been a "perfect man" to "mark," some holy man, whose soul had been purified from its defilement, and who had become so sweet in his temper, so heavenly-minded, so full of burning love and zeal for God, that all the people knew him. It was safe to refer to him, to point him out as a model man; and derive, from his exemplary life and peaceful death, the most convincing argument in favor of the same consecration, and powerful inducement to make it thoroughly, and at once. Nay, it was not one man alone. So many there surely were, that any man could see them. They stood out distinctly before the world, as the grand monuments of redemption, that David could call upon all, distant as they were from each other, to take notice of such men. See how "perfect," they were in character, how "upright" in life, and with what "peace" they could die. This perfection, uprightness, and peace were attainable then, for men secured them, and lived as bright and burning lights in the midst of darkness.

VOL. XXVIII.—193.

"Blessed are the pure in heart, for they shall see God." So said the adorable Savior; and who would wish to say there are not,—there never has been, there never can be, any "pure in heart" on earth? Why did not the disciples say, "Lord, where are the pure in heart? We have never seen any! All the human beings we know are more or less corrupt! And, if none but the pure in heart can 'see God,' then, alas! no one can see him; for there are none 'pure in heart.'" Had they said this, they must have received a rebuke similar to that which followed the exclamation, "Lord, who then can be saved?" "With God, all things are possible," even to get a rich man ready for heaven. No. It would have been just as appropriate to have said, "There are no poor in spirit,"—there are no "meek,"—there are none who "hunger and thirst after righteousness,"—none who are "persecuted for righteousness' sake," as to have said there are no "pure in heart." All those beatitudes are connected with actual conditions upon earth. There may have been none of either class in the group around the person of the Savior. But, if not, they were elsewhere. If not there, they would be here, to pass through all these varied states, and "the pure in heart" should see God, should be wrapped in the visions of the Infinite, by faith on earth, and without a dimming veil in glory.

But let us be still more special. "Enoch walked with God," "and was not, for God took him." This is the moral state which we affirm to be possible.—To have the soul so completely purified as that there will be no rebellion in it, no setting up of

rival authority to that of the great God, and plans conflicting with those of the omniscient Jehovah; so completely subdued and renovated as to come in immediate and uninterrupted harmony with the mind of God,—to agree with God—in feelings, views, motives, desires, and will,—“walk with God,”—elevated to the fellowship of God,—to the society of God; to enjoy the unspeakable honor of his company in the highway of holiness, “cast up for the ransomed of the Lord to walk in;”—all who are thus purified will not be taken by a miracle directly to heaven, but he who went up without seeing death must have been holy before his ascension; yes, other men had gone away from God,—deserted, abandoned—opposed him! Yet others had gone to him—had been with him for a time, at different times; but “Enoch walked with God.” They had become—O, let me speak it with reverence—bosom companions. They were not equals. Surely no Infinity was between them; they were not equals, but “friends!” “By faith Enoch was translated, that he should not see death.” He had, however, before this triumph, “walked with God three hundred years!”

Abraham, “the father of the faithful,” what a finished, sanctified character did he attain! He was quite imperfect when he began to obey God. He showed his need of entire sanctification in many instances; but his “faith” waxed stronger and stronger, until he became at last like gold tried in the fire. Read his history, watch the struggles of his giant intellect with dim visions of glory passing before him in the revelations of God, and the triumph of his spirit, now calm, settled, strong, and living in the very atmosphere of heaven, on Mount Moriah, where the word of God was law, not to a soul of mean and cowardly submission for fear of a greater evil—law to a soul that mounted upon the pinions of a towering faith, that left all earthly affections below the sphere of moral sublimity to which he had ascended.

Job was “a perfect and an upright man,

that feared God, and eschewed evil,” not merely in the sunshine of prosperity. So deeply was his mind imbued with the spirit of loyalty, so thoroughly had he been purified from the earthliness of the carnal mind, and so profound was his knowledge of the ways of the Almighty, that no calamity could move him from his integrity. His property was swept away, his children taken from him, his body was reduced to a mass of corruption, his friends and his bosom companion turned violently against him, yet, “in all this, Job sinned not with his lips, neither charged God foolishly.” Splendid specimen of holiness on earth, tried in the fire, and come forth as gold!

And you have not forgotten “Zechariah and Elizabeth,” who “walked in all the ordinances of the Lord blameless.” Unlike many of us, delighted with some of the divine ordinances, ready to yield most promptly and gladly to those which harmonize with what seems our present good and future safety, but most anxious to avoid those which are crossing to the flesh, and humbling to human pride. Thank God, some have been so completely baptized into the spirit of obedience as to “walk,” from holy choice, “in all the ordinances of God blameless.” Who shall say it is not possible?

But I must not forget the sainted Paul, whose proud rebellious heart was humbled by a stroke of divine power, who rose from one degree of grace to another, was “changed into the same image from glory to glory as by the Spirit of the Lord,” until at length he could say, “The time of my departure is at hand, I am ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me at that day.” Ah, this was triumph. “I am ready!” Death has no terrors. “For me to live is Christ, but to die is gain.” “I am ready!” This is the state we affirm to be possible. How could we do otherwise without rejecting history, and despising the facts of revelation?

But "time would fail us" to speak distinctly of these shining examples of entire sanctification. We long to dwell at length upon the experience of the beloved disciple, whose soul was love—pure, hallowed, perfect love; melting, shining, burning brightly, in the glowing language of inspiration. He wrote of "perfect love." He spoke of it with subduing tenderness. He dwelt in God, and God in him, the very thing that we claim to be possible.

And modern Christianity glows with examples as bright as any upon the same page. Remember the holy Wesley, the seraphic Fletcher and his devout companion. Call to mind the sanctified Nelson and Carvosso, Hester Ann Rogers, and Lady Maxwell, the flaming Payson and covenanted Judson. Look into the churches of our Lord Jesus Christ even now, and see how many he has washed with his own blood until they are "cleansed from all unrighteousness," and tell me can there be any doubt that it is possible to be holy in this life.

Who, indeed, will pause to doubt, in view of the purity of heart into which nothing unclean can ever enter, in view of the blood of Christ, which waits to cleanse, of the baptism of fire, which awaits the believing, and the ransomed hosts who are ready to be offered, and the ransomed host who stand upon the sea of glass, having the lamps of God in their hands? O, there is no doubt; glory to God, there is no doubt. It is clear as the sun shining in its strength; it can be done. The arrangements were all made; the provision is perfect; the sea rolls before us. Let us, O, let us, step in and be clean.

He wants the best taste and best sense a man can have, who is cold to the beauty of holiness.—[Addison.

God himself alone can know the price at which his Son, Christ Jesus the Lord, purchased our redemption.—[Wilson.

The man who renders good for evil is as a tree which renders its shade and fruit even to those who cast stones at it.

Personal Experience.

BY J. D.

IN the spring of 1853, I was reclaimed from a backslidden state, and re-adopted into the Lord's family. Having learned, in former experience, that pardon is not purity, as well as from the word of God, that his will is even our sanctification, I, from that moment, began to seek the blessing of full salvation. The Lord soon made known to me the only terms upon which I could have "this pearl of great price;" which was to "sell all" that I "had." I began to consecrate myself. One thing after another was given up, until all that I had called my own was consciously placed upon the altar.

But the witness of the Spirit was not given. I continued to repeat my consecration vows, and pray for the witness that God received me. This lasted some two or three days. During this painful suspense, the enemy often told me that the Lord my God was a hard Master; that he required more than all; and thus was "reaping where he had not sown, and gathering where he had not sowed." But he, who has promised not to suffer us to be tempted above that we are able, made a way of escape, by placing the "WAY OF HOLINESS" in my hands.

This was just the book I needed, and I then regarded it (and now do) as a special providence of God which directed me to that work. O, what a flood of light broke in on my soul as I read its pages! It seemed to me that, if the writer had known all about my case, she could not have described it more minutely. I saw just where I had been,—just where I then was, and likewise where (by faith) it was my privilege to be. I saw I had made the consecration, but had not believed. I now resolved, since the Lord had enabled me to present the offering, I would believe him faithful in accepting it. So I continued to repeat, Thou dost receive me; I will believe; I do be-

lieve. This faith soon brought deep peace, accompanied by the direct witness of the Spirit; and I proved the truth of the Savior's words, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." I felt no rapturous joy; my heaven consisted of the felt possession of that grace that brought my will into conscious union with the will of God. The language of my heart was, "Thy will, O God, be done." "I delight to do thy will, O my God." It was the "peace of God that passeth all understanding," and a sinking down into unutterable depths of humble, holy love, only equal to the heights of Christian confidence and faith, to which my soul was raised. I now had faith to ask God to do that which, a short time previous, unbelief would have told me was quite impossible. But

"Faith," perfect "faith, the promise sees,"
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done."

No natural ties could equal the union I now felt with Jesus. Natural affection was less than the love I had for my Savior. O, how completely did my gracious Lord strike every idol from my heart! I could as soon have doubted my own existence as to have doubted he had sanctified me, soul, body, and spirit. I had but one desire, and one fear; a desire to glorify God in every thing, and a fear lest I should fail to do so. I felt a burning desire to see all of my brethren and sisters in the enjoyment of this great salvation. I tried to tell them of the simple process by which I was brought into the enjoyment of the blessing, and urged all to try it. For this, I was reproved; and the danger and inconsistency of believing we receive before the witness of the Spirit is given was set before me. I had never taken this view of it before; and now my attention was called to it, I thought I saw the evil that might grow out of it, and therefore very conscientiously resolved to stop it. Although my own faith was

unshaken, I knew I had the blessing, and I knew how I got it. But Satan was not done with me. Some months after this, I read a number of articles from the pens of able writers, all of which spoke strongly against this unscriptural "new way of faith." When every other temptation had failed, the enemy came with a "Thus saith the Lord." This got my ear at once. I dare not say to this messenger, "Get thee behind me, Satan;" but I resolved to give this matter my careful and prayerful attention. There was a small opening for unbelief. The enemy had set me looking the ground over, with the scripture injunction, "Prove all things, and hold fast that which is good." "Examine yourselves, whether ye be in the faith;" while the temptation that my faith was not the right kind, and that I had not experienced as many pangs, when dying to sin, as was necessary to kill "the old man," was at times most distressing. I was often led to fear that the shorter way of reckoning myself dead to sin was rather too easy, and, as there was nothing I feared so much as being deceived, I resolved to die to sin a thousand times rather than fail. So I commenced the work of "dying daily," or, rather, was "killed all the day long." But, to my discomfort, the witness of the Spirit was not as clear now as at first. This caused a painful degree of uncertainty to hang over my mind as to my true standing before God. I had begun to sink from the life of faith, and to fear all was not right; then, of course, all was not right. To just the degree I doubted the witness was withdrawn. But I did not then see what the difficulty was. I congratulated myself that I was undergoing a profitable dying to sin, and believed when God saw I had come to the "right point," the witness of the Spirit would be given. For I much feared that

"Some cursed thing unknown
Did surely lurk within;
Some idol which I would not own,
Some secret bosom sin."

I had now come to regard Mrs. Palmer's works as rather dangerous books. I dare not circulate them as I had done, for fear they might lead others into error. Yet I was not sure but she was right, for I sometimes thought of my former experience, and how to reconcile it with the ground I was now trying to take, I could not see. The more I endeavored to do so, the more perplexed I became, until I could not tell where I was. I seemed like a person lost in the woods, who supposes he is going in a right direction, but who is only retracing his own steps. Thus I continued to consecrate and reconsecrate myself, and pray for the witness of the Spirit, and would think when such a duty is done, and such a cross is taken up, I shall come out clear. But, alas! I would always find myself about where I was before. O, if prayers, and groans, and tears could have purchased it, I should have been a most successful suppliant. None but the Searcher of Hearts knew how fearful I was of embracing error, and how sincerely I desired to be led into all truth. At length, weary and almost discouraged, I came to this conclusion. I have tried every way I can think of, or have heard of. (I think the reader would like to ask if I tried the way I at first received it. Yes, I tried it a thousand times over; but I tried it as I would an unsafe bridge, which I feared would let me fall, if I ventured my whole weight on it.) I can do no more. The Lord knows just what I am, and just where I am, and just where I want to be. He understands my case perfectly. He has promised to lead me "into all truth," and to "direct" my "path." With me, I know he is. He has, thus far, carried all my burdens except this, and why may I not cast this, my greatest care, on him also? Now, Lord, I commit the whole of this, my trouble, to thee. I will not take my cause out of thy hands. I am resolved to shut my ears to the teachings of men, and receive only that which I know comes from thyself. Whatever thou dost require me to do, I will do it. If thou dost require me to be-

lieve I receive a blessing before I feel it by thy grace, I will do so: but O, "save me from presumptuous sins." I had no sooner thus committed the whole matter into the hands of Jesus, than I felt a sweet persuasion that he had undertaken for me and would soon make my path plain. The Lord soon put it in my heart to write to Mrs. Palmer. I felt reluctant to do so, as she was an entire stranger to me, and, moreover, I had taken the Lord as my Guide, and feared to receive any thing from any one else. But I remembered that God works by human instrumentality; so I committed the whole matter to him, earnestly praying that he would save me from receiving any thing from her that did not come from himself. I wrote her all my troubles, and concluded my letter by saying I hoped the Lord would let her into the secret of my difficulties. Before I had mailed my letter, the June number of the "GUIDE TO HOLINESS" reached me, and almost the first article on which my eye rested was one written by Mrs. P., under the caption, "Will you know the secret?"

My letter was answered before it reached her, and I doubt not, had I acted according to the advice there given, I should have got out of my embarrassments in a few moments. But I had learned to fear this venturesome faith, and continued to look to Jesus, promising myself when he convinces me that it is his will I should thus venture, I will do so. But the singular coincidence between my letter and the article in the Guide was so much like my former experience when the WAY OF HOLINESS was placed in my hands, that I could not but think God had something to do with it. Mrs. P. condescended to answer my letter, and insisted on the duty of my exercising naked faith in the promises, in order to get the witness; and remarked, "When God once teaches us any lesson of his grace, he teaches us right, purely right. This led me to think over my first experience. I remember that the first lesson of grace the Lord taught me was naked faith in a naked promise. I

took my Bible, and knelt before the Lord, and opened to these words, which she quoted, "Said I not unto thee if thou wouldst believe, thou shouldst see the 'glory of God?'" "He that believeth in me, though he were dead, yet shall he live." I now resolved to take God at his word, and, instead of trying to get the witness by works, I would believe "every word that proceedeth out of the mouth of God." A sweet and heavenly calm took possession of my mind as soon as I formed this resolution. My faith grew stronger, and I felt the power to take God at his word in everything except, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Around this point I still conscientiously lingered, looking up for light and direction, ready to embrace it with my whole heart when I could see it to be my duty. I knew my trouble was traceable to one or two causes; I had erred in doubting that promise, or I had substituted presumption for faith, and had never had the blessing. The enemy was very desirous I should believe the latter. But the persuasion that the Lord was about to lead me out into a clear light grew stronger every day. I knew he had undertaken my case; already he had done great things for me, and I could not believe he would leave me until he had plucked my feet entirely out of the net. One day, after thinking the matter over, I made this resolve: "I will now test that promise, by believing it just as it reads," promising, at the same time, to be governed by the decision the Lord might make in giving or withholding that which I asked. Said I, "O, Lord God of Gideon, who did condescend to grant unto thy servant his petition in letting the dew fall first on the fleece and then on the ground, and did grant Hezekiah his request in causing the shadow to return ten degrees backward on the dial, in condescending mercy, grant me my request, to convince me of thy will respecting my believing that I receive before I feel. Now, O Lord, if it be thy will that I believe that promise just as it reads,

("Believe that ye receive and ye shall have,") then grant me my petition, and, if I get that which I ask in the first venture of faith, I will, God being my helper, hereafter venture my all on it. But O, 'save me from presumptuous sins.'"

This was Saturday, Sept. 23d, 1854. The drought had continued so long that all vegetation seemed doomed to die. Now for God to send a "great rain," a heavy shower, at this dry time, appeared to me to be about as hard a thing as he could do. So I asked for rain, and ventured to say, after I had made my request, "I do receive it." There had scarcely been a time, during the whole summer, that it looked less like rain than on that day. The sun shone brightly at the time, but I had resolved to believe, although it was naked faith in the promise. I had no sooner said, "I do receive it," than I found myself much perplexed to answer the objections that reason and Satan brought up. Said reason, "How do you receive it when you can see that it does not rain?" Here the enemy came up with unusual boldness and offered to explain the matter, and help me out of my difficulty. Said he, "The Lord put it in your heart to ask for rain on purpose to convince you of the absurdity of believing that promise just as it reads. For, look, you say you have it; now may you not have been deceived in feeling; but, look, it does not rain, neither does it look as though it ever would rain again." I replied, "I have the petition in the promise. The word of Jesus is good for it, and I have his word. Heaven and earth shall fail, but not his word." I never so sensibly felt the powers of darkness let loose on me, tempting me to unbelief. I never before knew, as I did then, what it was to fight the fight of faith. It seemed as if the enemy would wrest my shield from me by force.

In the course of an hour, "The heavens were black with clouds and wind," and there was "sound of abundance of rain." Still the tempter continued to harass me, so that I wept and groaned. O, it was a

painful struggle to believe. Although it had commenced raining, my foe insisted that it would be but a small shower and not enough for me to claim it as an answer to my petition; for I had asked for a great rain. Said I, Lord, just as thou art willing to pour out thy spirit on thy people, so pour down the water from the clouds. And if that shower was a specimen of God's willingness to bless, surely, we, as a church, have received but a few drops, compared with what God has in store, and is willing to bestow; for the very "windows of heaven were opened," "and there was a great rain." I will not attempt to describe my feelings during this shower. Every peal of thunder, and every drop of water, seemed to repeat the command, "Have faith in God."

The point of faith which had caused me so much trouble was now settled. God had condescended to become his own commentator on his own word. I now felt that I had God's own exposition of the passage of Scripture above named, and, however unreasonable it might appear to me to believe it just as it reads, I was bound to do so.

But I had no fears now, in venturing my whole weight on it. And, as I consecrated all to God again, and stepped off on that promise by naked faith, I told the Lord I would believe that he received me, and his blood cleansed me from all sin, although I might not receive the witness for weeks. Yea, so strong was my faith in the naked promise of Jesus, that I felt, if it would be his will, and for his glory, I could walk by naked faith until the close of life, and that that one promise would be sufficient to bear me up. I now, in faith, reckoned myself DEAD to sin, and alive unto God "through Jesus Christ." I laid the sacrifice believingly on the altar, and, like Abraham, continued to watch it to keep the birds away. (The most troublesome of which I found to be unbelief.) It was just one week from the time I ventured on the promise before the witness of the Spirit was given. During this week, my mind was as calm and peaceful as a river. The

Lord gave me many precious promises from the word, all of which I received by naked faith. My soul, all this while, felt barren and dry, yet consciously cleaving to Jesus. On Wednesday, I went to our camp-meeting, and, on Thursday, I publicly confessed what the Lord had done for me. I was sorely tempted, and in some degree yielded; but I soon got the victory again. On Friday, I testified again; when I arose to speak, my mind seemed as blank as it had been; but, I had no sooner opened my mouth, than the holy fire descended, and the long-sought for witness of the Spirit was given as clear as the sun at noonday. I found that, during the week, while I had been holding on to the Lord by naked faith, he had been carrying on the work of grace in my soul in his own way, and now, when he said, "Let there be light," and showed me just where I was, I found myself out in the ocean of redeeming love, where I could touch neither shore nor bottom. I never had such liberty in speaking before. God took full possession of me, and fully redeemed his promise, "Open thy mouth wide, and I will fill it." O, with what boldness did I now set my seal to the truth of the promise, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them!" Had I possessed a thousand souls, all of them as black and polluted as sin could make them, I could have ventured them all on that promise, and boldly claimed its fulfillment for the perfect cleansing of the whole. To believe on the bare authority of God's word, without any other evidence now appeared to me so reasonable and necessary in order to please God that I could not see how those could be held guiltless who, by their logic, contradict the plain teaching of the word of God. I now saw clearly that this faith, which by some had been termed the "new way of faith," was in truth the very "faith once delivered to the saints." This I found to be the teaching of the word as well as the Spirit. As in 1st John v. 14. "And this is the confidence that we

have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hears us, whatsoever we ask, we know that we have the petition that we desired of him." And Mark xi. 24, Luke xi. 10, "For every one that asketh receiveth."

Binghamton Feb. 1st, 1855.

Finney's Letters to Ministers.

SOME fifteen years since, Prof. C. G. Finney addressed, through the columns of the "Oberlin Evangelist," a series of letters to persons sustaining different relations in life. Among these were some to clergymen. We were then just about entering upon the work of the Christian ministry, and shall never forget the influence a perusal of them had on our own mind. We republish them from a conviction that they apply with equal force to the present times. The picture here given, of the state of the churches, will appear to some rather too dark, but, while a few exceptions of this kind may be taken, we believe these letters contain TRUTHS, which should be laid fairly and honestly upon the conscience.—[Eds.]

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN: In addressing you, agreeably to the plan which I suggested in the last volume of the Evangelist, I would by all means commence by saying, and I beg you to understand, and all along to remember, that I would by no means take the position of a censor or dictator in regard to those things that pertain to your responsible duties. But, on the contrary, I would get down at your feet, and beg leave humbly to suggest some things for your consideration which have long pressed upon my mind. I have had almost nothing to do with the ecclesiastical janglings of any denomination of Christians, and never intend to have. But I have watched with great interest, and with much concern, the movements of the church, and the results of the various influences that are acting upon the cause of Christ. As by the spirit and providence of

God, you are made the leaders of the hosts of God's elect, it appears to me proper that I should make my suggestions directly to you, and spread at least some of the thoughts, that have been so long weighing upon my mind, before you, for your consideration. Permit me to begin by suggesting several things in relation to the present state of the church.

1. Is it not evident, that the church, as a body, are sunk in gross sensuality, and that they have lost sight, in a great measure, of the fact, that "the flesh lusteth against the Spirit," and is one of the most potent enemies of the soul? Is it not true, that very little is said or seems to be thought of the influence of the appetites and passions of the body upon the spirituality of the soul—that, instead of eating and drinking for the glory of God, the church, as a body, are as much enslaved by their appetites, and are as decidedly making a god of their belly, as any part of the world—that, in regard to these things, they are almost entirely conformed to the world?

2. Is it not true, that the church are exceedingly blind and ignorant in regard to the philosophical and certain effects of sensuality upon the mind—that they overlook, in a great measure, the fact that in this life the mind is dependent upon the state of the physical system for all its developments—and that every species and degree of intemperance, whether in eating, drinking, exercise, or dress, necessarily impairs the physical organization, through which and by which the mind acts, and therefore certainly and absolutely curtails the capabilities of the mind in all its healthy manifestations? In respect to the article of alcohol, the church is to some extent informed with regard to its action on the mind through the physical system. But are there not innumerable forms of intemperance, an immense amount of gluttony, and gross violations of the laws of life and health which are working disease and death, both to the body and soul, of which the church are entirely ignorant?

3. Are not Christian churches almost universally given up to minding earthly things—extending their business operations and their worldly possessions as far as possible,—and literally immersing their minds in the subject of money-making, politics, and other things that are earthly, sensual, and devilish? Are they not so far away from God as not at all to understand the philosophical and certain bearing of these pursuits upon their piety? These and other earthly things fill up their thoughts, time, and conversation, insomuch that communion with God is almost entirely excluded.

4. Are not the church in a state of great unbelief, so much so as to have lost, in a great measure, a right understanding of what faith is? They do not seem to understand that faith is a felt, conscious assurance of mind, that what God has said will assuredly come to pass. And even the lowest exercise of real faith has come to be looked upon by the church as a very rare attainment, and that to which very few persons ever do actually attain in this life. They suppose that unrealizing assent to the truth which almost all persons have, to be real faith, and that realizing assurance which in reality is faith, they suppose to be fanaticism; or, as I have said above, some very rare attainment which is not to be expected in this life, except by a very few.

5. The church is in a sad state of division and sectarianism. How few Christians of any denomination can relish the preaching, the prayer meetings, the revivals, the biographies, of other denominations! And how lamentable is the fact, that in little villages throughout the whole land, where one minister might instruct the whole population, some half a dozen or more sects, and perhaps as many sectarian ministers, are occupying the ground, scarcely able to sustain the ordinances of religion, simply because they are so divided! And thus thousands of ministers are retained in this country, who should be abroad teaching the heathen, simply because of the sectarianism of the church! Is it not a great, and crying, and

God-dishonoring sin in the church, to be so divided, to be so sticklish for their peculiar sectarian notions as to retain among them so many hundreds and thousands of Christian ministers, all holding the essentials of the Christian faith, who at once ought to be spared, and, but for the sectarianism of the church, would be spared, to preach the gospel to the perishing heathen?

6. Is not the sectarian spirit of the church likely, in its results, to destroy all the piety of the ministry? The sectarian interests of every village and congregation lead them to feel that they must have a talented minister, a learned, eloquent, impressive, and popular speaker, a man of genteel manners and worldly refinement. Now, is it not true, that these qualities in ministers are much more prized by the church than humble, devoted piety, and a deep experimental acquaintance with the truths of the gospel? This is the natural and necessary result of sectarianism in the churches. The denominational interests of the different sects, of course, lead them to the selection of a popular minister; i. e., a minister who will be popular, not with the piously devoted few, but with the great mass of the people.

7. Are not the church rapidly advancing towards the same state of things that exists in Germany? Who does not know that the cry for a learned rather than a holy ministry, has, by degrees, filled the church in Germany with little less than a learned, infidel ministry? And for one, I must say, I tremble for the prospects of the church in this country, when I see that, as a matter of fact, so much more stress is laid upon learning than upon piety, upon a thorough education of the head than of the heart.

8. Are not the church, in a great measure, in a state of almost entire conformity to the world? In their spirit, temper, business, politics, habits of life, dress, equipage, tables, furniture, and almost every thing, do they not follow closely in the footsteps of the world? I speak not now of conformity to the world in things that are necessary,

and convenient, and important to the comfort and usefulness of Christians. For I believe it is their bounden duty, so far as the providence of God puts it in their power, to provide things honest, and suitable, and convenient for them in their circumstances. But I speak of that conformity in those things that are useless, extravagant, and, in multitudes of instances, of positive evil tendency.

9. Does not great selfishness prevail almost every where in the church? And does not selfishness discover itself in almost every form in which it shows itself among worldly men? Have not the church, to a great extent, the impression that selfishness is compatible with true religion; in other words, that selfishness and true religion can co-exist in the same mind?

10. Is it not true, that even those who are supposed to be the most pious in the church, have a legal and unhappy religion—are warring against sin and their lusts in their own strength—that they have very little practical knowledge of where their true strength lies, and are almost perpetually overcome and discouraged by the prevalence of their sins; while great multitudes in the church have not had conviction enough even to make them unhappy, or thoroughly to feel the necessity of a salvation from sin?

11. Are not the church amazingly inefficient, so much so, that, in many places where there are hundreds of professors of religion, the whole of them will not, by their instrumentality, effect the conversion of ten sinners in a year?

12. Lastly, are not the church, in their present state, a standing, public, perpetual denial of the gospel? Do they not stand out before the world, as a living, unanswerable contradiction of the gospel; and do more to harden sinners and lead them into a spirit of cavilling and infidelity, than all the efforts of professed infidels from the beginning of the world to the present day?

Now I have not made these inquiries in a spirit of railing or accusation, but in deep

seriousness. They are not the language of vituperation and censoriousness, but of solemn truth. Nay, indeed, they are but a hint at the real facts as they exist almost every where. In my next, the Lord willing, I intend to hint at some of the reasons for this state of things, as they present themselves to my own mind. Your brother in the bonds of the gospel.

C. G. FINNEY.

The Three Sons.

BY THE REV. THOMAS MOULTRE.

I HAVE a son, a little son, a boy just five years old,

With eyes of thoughtful earnestness, and mind of gentle mould.

They tell me that unusual grace in all his ways appears,

That my child is grave and wise of heart beyond his childish years.

I cannot say how this may be, I know his face is fair,

And yet his chiefest comeliness is his sweet and serious air:

I know his heart is kind and fond, I know he loveth me,

But loveth yet his mother more with grateful fervency;

But that which others most admire is the thought which fills his mind,

The food for grave, inquiring speech he everywhere doth find.

Strange questions doth he ask of me, when we together walk:

He scarcely thinks as children think, or talks as children talk,

Nor cares he much for childish sports, dotes not on bat or ball,

But looks on manhood's ways and works, and aptly mimics all.

His little heart is busy still, and oftentimes perplexed

With thoughts about this world of ours, and thoughts about the next;

He kneels at his dear mother's knee, she teacheth him to pray,

And strange, and sweet, and solemn then, are the words which he will say.

Oh, should my gentle child be spared to manhood's years, like me,

A holier and a wiser man I trust that he will be;

And when I look into his eyes and stroke his thoughtful brow,

I dare not think what I should feel, were I to lose him now.

I have a son—a second son—a simple child of three;

I 'll not declare how bright and fair his little features be—

How silver sweet those tones of his, when he prattles on my knee.

I do not think his light blue eye is, like his brother's, keen,

Nor his brow so full of childish thought as his hath ever been ;

But his little heart's a fountain pure of kind and tender feeling,

And his every look's a gleam of light, rich depths of love revealing.

When he walks with me, the country folks, who pass us in the street,

Will shout for joy, and bless my boy, he looks so mild and sweet.

A playfellow is he to all, and yet with cheerful tone,

Will sing his little songs of love, when left to sport alone.

His presence is like sunshine sent to gladden home and hearth,

To comfort us in all our griefs, and sweeten all our mirth.

Should he grow up to riper years, God grant his heart may prove

As sweet a home for heavenly grace, as now for earthly love.

And if beside his grave the tears our aching eyes must dim,

God comfort us for all the love which we shall lose in him.

I have a son, a third sweet son; his age I cannot tell,

For they reckon not by years and months where he has gone to dwell.

To us, for fourteen anxious months, his infant smiles were given,

And then he bade farewell to Earth, and went to live in Heaven.

I cannot tell what form is his, what look he weareth now,

Nor guess how bright a glory crowns his shining seraph brow :

The thoughts that fill his sinless soul, the bliss which he doth feel,

Are numbered with the secret things which God will not reveal ;

But I know (for God hath told me this) that he is now at rest,

Where other blessed infants be, on their Savior's loving breast.

I know his spirit feels no more this weary load of flesh,

But his sleep is blessed with endless dreams of joy forever fresh.

I know the angels fold him close beneath their glittering wings,

And soothe him with a song that breathes of Heaven's divinest things.

I know that we shall meet our babe, (his mother dear and I,)

Where God for aye shall wipe away all tears from every eye.

Whate'er befalls his brethren twain, his bliss can never cease ;

Their lot may here be grief and fear, but his is certain peace.

It may be that the tempter's wiles their souls from bliss may sever,

But if our own poor faith fail not, he must be ours forever.

When we think of what our darling is, and what we still must be,

When we muse on that world's perfect bliss, and this world's misery ;

When we groan beneath this load of sin, and feel this grief and pain ;

Oh ! we'd rather lose our other two than have him here again

ELOCUTION IN PRAYER. — One day, a little girl, about five years old, heard a preacher praying most lustily, till the roof rang with the strength of his supplication. Turning to her mother, and beckoning the maternal ear down to a speaking distance, she whispered,—“Mother, don't you think that, if he lived nearer to God, he would n't have to talk so loud?” Such a question is worth a volume on “Elocution in Prayer.”

There is no note on the harp of Gabriel more welcome to Jehovah, than the cry of a penitent for mercy, or the supplication of a child for grace.—[Philip.

Let us do what we can and ought, and let God do his pleasure.

The Machinery and the Motive Power.

LET us enter into this famous, well-arranged manufacturing establishment. Here are the most magnificent, various, and finely wrought specimens of art turned off at shortest notice, and apparently with the ease of thought. Let us look closely into this stupendous machinery. Here are "wheels within wheels," and what not. What a complication!—little, tiny wheels and large wheels, shafts, bands, lathes, saws, drills,—every thing with the ease of naturalness, yet with the most exact precision, performing its office. As though it were a thing of life, endued with inherent power, and voluntary in its own acts, it is ever turning out to the gaze of the curious observer these beautiful specimens of workmanship. * * *

But, ah, suddenly, an utter cessation! This thing of life has ceased its workings. Every part of this complicated and stupendous machinery is motionless as death. What has befallen it?

Ah, there was a secret power, hidden away—out of sight, propelling it to action. That power ceases to act; for some ill-intentioned individual has stealthily detached the motive force from the machinery. What shall be done? What loss must accrue to the owner by these passing minutes! Scores of hands are idle, and the minutes of many make hours. But why all this delay and consternation? How simple the act by which all this wrong may be adjusted, and this thing of life put in motion again! Put on the steam! There, now all is right again. Every thing is in action. How simple the expedient, yet how effectual!

"Mrs. —, how are you getting along in religion?"

"O, do not begin to ask me; for I cannot begin to tell what a distressed, perplexed state of mind I am in. Why, I am not even willing to be holy, and, of course, I cannot ask the Lord to make me holy."

Mrs. — was an intelligent and influen-

tial lady, and the wife of a minister. She was the daughter of the late Judge —, in that region favorably and extensively known. The enemy of all righteousness knew that she was placed in a position to exert a far-reaching influence for good; and so he took proportionate pains to tempt her with many, and varied perplexities. We were now on a camp ground, and, on first reaching the encampment, we had heard of Mrs. —'s distressed state of mind. And, in the midst of the encampment, we had, for the first time, met. Wishing not to refer to what we had heard of her strange perplexities,—for the tempter loves to have us consume the precious time given us for noble purposes, in detailing his temptations,—to avoid a recital of this sort, I simply asked the preceding question, and was answered as stated.

She then went on to specify many things that she was not willing to do, some things which I thought it probable she might be required to do, and other things I thought she might not be required to do. Satan is a hard master, and he often presents strange inconsistencies to the mind, in the form of duties. And then because he cannot induce us to consent to things that are not pure, and lovely, and of good report, then he accuses us that we are not willing to do our duty. And thus many a sincere person gets under the condemnation of Satan, whom in reality God does not condemn, otherwise than as he condemns us for believing Satan.

"I am not willing to be holy," she exclaimed. "I am not willing to go and stand there, and invite sinners to Christ, and tell cold-hearted professors of the danger of their condition. I am not willing to be of no reputation for Christ's sake. Before the world, I might possibly be willing to be of no reputation; but, before my brethren and sisters, and especially before ministers, I am not."

"I do not know that the Lord will require you to do all these things you have spoken of. His service is honorable. He does not

require us to do any thing that is not pure, and lovely, and of good report; nothing that Gabriel, or the highest archangel in heaven, might not covet to do. If you could have made yourself willing, you would have done it long ago—would you not?"

"Indeed I would."

"You do not expect to make yourself willing, do you?"

"No!"

"Do you think Christ could make you willing?" After a little hesitation she replied, "Yes—if it were not for my unbelief."

"Do you think unbelief a sin?"

"I do."

"How can he save you from your unbelief or any other sin, unless you yield yourself wholly up to him, and let him do it? It surely is a sin not to be willing to be holy, not to be willing to be of no reputation, and to perform every duty. But you cannot work a willingness in yourself. It is only Christ that can work in you that which is well pleasing in his sight; but how can he do it, until you yield yourself wholly up to him? If he would have you do those things which have been suggested to your mind as duty, he can cause you to be more than willing. The moment you yield yourself up wholly to him he will put his Spirit within you, and the things which you have felt you could not do will be the very things you will love to do; for Christ will work in you mightily to will and to do of his good pleasure."

But still she was sad, very sad; still she kept looking at herself, and her many varied failures in duty, instead of looking to Jesus; much as it would have been with those Israelites, after they had been bitten by the fiery serpents, had they looked at their wounds instead of looking up to the brazen serpent. We reminded her of this, and said,

"Mrs. —, God is not a hard master; his ways are equal. He says, 'Look unto me and be ye saved,' not leaving it optional with yourself whether you will do this or not. He does not command you to look to

him, without giving you the ability. You dishonor and disobey your Savior, every moment you linger thus. Your malady, instead of growing better, is growing worse. Your agony and tears, though you might weep tears of blood, cannot induce the Savior to save you in your unbelief. You are disobeying God, every moment while you are looking at the effects of sin on your heart instead of looking to the Savior. And just as surely will you perish, as those Israelites would have perished, however sincere or earnest they might have been in their intention to look up to the brazen serpent, if they had not actually looked up.

It was then proposed that we should retire from the gaze of the multitude, to Mrs. —'s private tent. Here, as in the solemn presence of God, she resolved on an immediate, unconditional, irrevocable surrender of her entire being to Christ.

Her heart had been in a tumult of conflicting sorrows, but now she seemed unmindful even of her tears, as she knelt to yield herself up in everlasting covenant to God, resolved from that moment to trust in Christ, as her present and complete Savior, believing that he would empower her for every duty, and work in her mightily, "to will and to do of his good pleasure."

What could she do but yield herself up to God, through Christ, just as she was? This she did. And, without requiring signs or wonders, she calmly took God at his word, believing, as she gave herself up wholly, he received her wholly, just because he said so, and this, surely, was not believing without a reason. She took the word of God as the foundation of her faith, and did not say in her heart, "Who shall ascend into heaven to bring Christ down, or who shall descend into the deep, to bring Christ up?" But, simply, because Christ had said he would receive her, and would come and dwell in her heart, and work in her that which was well pleasing in his sight, she trusted in him to do just what he had said he would do. And who ever trusted in him, and was confounded?

Sweetly did she enter into rest. O! what a heavenly calm succeeded! Christ had come to take up his abode in her. And she quietly and believingly rested on his word.

I felt a divine conviction on my own heart that the work was done; and, with a joyful and confident heart, praised the Lord for what he had done, and said,

" 'Tis done! the great transaction's done! "

"Lord, she is forever thine! Thou dost receive her." And together, in subdued accents, we praised and magnified the name of our covenant-keeping God.

The Christian brother, who had first mentioned, in my hearing, the spiritual distress of this now happy friend, came in, when I was quickly called away to other duties. This brother subsequently informed me that, shortly after I left the tent, a company of thoughtless worldlings came in to see Mrs. —, when, with tears, and in the most urgent, persuasive manner, she cried out, "O, what will become of these sinners, if they do not repent and turn to the Lord?" And thus, in most winning entreaty, she sought to gain them to the Savior. How evidently was Christ now working in her heart, to do the very things which she had said she could not do!

The next day, I incidentally saw her standing just about where she had pointed, as she said to me, "I am not willing to go and stand there, and tell worldly professors of the danger of their condition, and urge sinners to Christ." But there she stood, amid worldly professors and sinners, tearful, yet in dignified, moving pathos, pleading that they would comply with the conditions of salvation.

The last day of the meeting came. Hundreds had assembled to witness the closing exercises. There, before the rough-made pulpit, in that beautiful leafy temple "not made with hands," sat about thirty of Christ's ambassadors, with their venerated presiding elder, Dr. —, at their head. Many, from among both the ministry and laity, had been testifying, to the praise of

God, of the excellency of grace. Among others, Mrs. — had risen, and witnessed a good confession, testifying joyfully of the blessedness of having yielded up all believingly to Christ, trusting in him to work in her mightily that which was well pleasing in his sight. Just as the exercises were about closing, she rose again, and for a few moments stood with her handkerchief to her face, so much affected as to be unable to speak.

"Can I? can I?" she wept out, when, as if suddenly reminded of the secret of power she had so recently learned, she exclaimed, "Yes, I can!"

And then, with a holy composure and a dignity of bearing, such as could only have been inspired by the Spirit, through whose influences she spoke, she addressed that group of ministers in words which may never be forgotten. With due deference to their calling, as legates from the skies, she addressed such words of burning truth and entreaty, in such faithfulness, affectionateness and power, as, I think, I never heard equalled. Who, that heard, will ever forget them? Ministers and people were astonished, and wept. After she had finished, the presiding elder arose, much affected, and said,

"Thank you! Thank you, Sister —, I believe some of us do try to be faithful to the people of our various charges, but O, how few feel the importance of being faithful to us!"

And this was the Christian sister whose spiritual energies were, such a short time since, paralyzed; who said she was not even willing to be holy, and therefore could not ask to be made holy; who was not willing to be of no reputation before her Christian friends, and especially before ministers. Here she was, as by an inherent power, and by her own election, choosing to do those very things, which she had in vain sought to make herself willing to do. What mysterious change has come over her? Why, she has learned the secret of power. By a simple act of entire reliance on Christ,

she became so fully united to Christ, that every secret spring of her being was set in motion, and brought into harmonious action with the divine will. And who can tell what may be accomplished by the mighty inworkings of an indwelling Christ in this soul, now that all its vast machinery is in full and harmonious action? The secret of power is union with Christ.

[The above is from a new work of Mrs. Phœbe Palmer, just issued from our office, entitled, "Incidental Illustrations of the Economy of Salvation."]

A Mother's Prayers.

BY A CLERGYMAN.

My earliest recollections painfully remind me of my father, and the sufferings of a precious mother; but they have long since gone where no disclosures can affect them, and I relate the story of maternal fidelity as an encouragement to mothers in every sphere of life, and especially to comfort those who are exposed to such billows of sorrow as overwhelmed the soul of my dear mother. My father was an intemperate man, and often very abusive in his family. My mother had but two children, and, when she was made miserable by unkind treatment, she would lead my brother and me to a spot under a hillside, near our house, where we were screened from observation by the thick foliage of the trees which surrounded us, and there, kneeling upon a log, with a hand upon each little head, she would lift her tearful eyes to heaven, and commend us to the care of our heavenly Father.

Hardships and trials soon brought my mother to the grave, and I was sent to distant relatives, who were kind in providing me temporal comforts, but "no man cared for my soul." As I grew up, I became more and more depraved, and, at the age of twenty-one, I was vicious and degraded.

I lived with a farmer, who often sent me

to market with the produce of his land, sometimes to distant parts of the State. Once, when going to sell a load of grain, I found myself within twenty miles of the home of my earliest days, and I felt irresistibly impelled to go and take one look of "The Cave," as my mother called her little retreat, and see if the dear old log was still there. So, after I had disposed of the grain, I turned my horses from the direct road, stopped for the night, and reached the scene of my childhood at nine o'clock the next morning.

There I found the bethel, the trees, and the log nearly decayed, but in the very position where I distinctly remembered to have seen it so many years before. I seated myself upon it. The grass looked as if no foot had pressed it since the dear guide of my infant days was laid in her grave. I seemed to feel her warm hand upon my head, and to hear her trembling voice supplicating blessings for me; mercies I had despised, privileges I had abused. The anguish I endured I can never describe. On that spot, for the first time in my life, I felt myself a wretched sinner. I could not tear myself away till I had obtained some relief to my tortured conscience, and it was near sunset before I left the sacred spot. I did not leave it till I had resolved to devote the remainder of my life to God; to leave all and follow him; and by his grace I trust I have been enabled, though imperfectly, to keep that resolution.

My precious mother's prayers were answered, and I, "a miracle of grace," am a monument of the faithfulness of a prayer-hearing God.—[Memphis, Arkansas & Ouachita Advocate.

Time is so precious that there is never but one moment in the world at once, and that is always taken away before another is given.

Great learning and superior abilities are of little value and small estimation, unless virtue, honor, truth, and integrity are added to them.

The Lord will hasten it.

BY C. N. B.

"I, the Lord, will hasten it in his time."—ISAIAH
ix. 22.

It is an interesting feature of religious truth that it is not only exhaustless in its nature, but is complete in its adaptation to every state of mental capacity; so that, as far as the mind is capable of grasping it, and appreciating its excellence, it is just as perfectly suited to the wants of the soul as though it contained no deeper store for the more advanced. The hidden meaning in no wise obscures, or renders less fitting, that which is perceived.

This is emphatically true of the word of God. We frequently find the same portion of Scripture at once furnishing milk for the babe in Christ, and meat for the mature Christian. Every lover of the Bible can witness to instances in his own experience, in which the same passage has been, again and again, presented to view so impressively that he seems scarcely to have read it before; as if, by some new opening in a never-failing mine, fresh treasure were discovered.

The same general feature marks the exercise of every Christian grace. The fruits of the Spirit might be instanced one by one. Take the first-named in the apostle's list,—*"Love."* It is true, the natural man does not think himself a stranger to this principle. Parents and children, brothers and sisters, love and are loved; the pleasing landscape, the tasteful exhibitions of art, are appreciated and admired; yet love to God and holy admiration are affections not understood, because the mind is carnal. But let the regenerating power of God's Spirit be experienced, and the word acquires new meaning. God and angels, Christian friends and spiritual truths, are then loved as earthly objects never could be. His soul, in its present capacity, is filled—satisfied. Again, as the renewed mind drinks deeper and yet deeper of the

pure fountain of the water of life, what additional significancy is discovered in the term! How does the recipient pant "to know the love of Christ which passeth knowledge"! How does he long "to comprehend its height and depth, its length and breadth, until his satisfied soul is enabled to say, with reference to what the natural eye hath not seen, nor ear heard, nor heart conceived, *"He hath revealed it unto us by his Spirit!"* The love of God is now his all-absorbing theme: holiness and heaven present unspeakable attractions. So we might speak of progression in the exercise of joy, peace, and the other graces.

The same characteristic marks, also, those acts in which the soul engages. The natural mind exercises faith only in a certain sense, and with reference to certain objects; but the Christian has power to believe the promises of God more firmly than it is possible for a man to rely upon the word of a fellow mortal. And, again, there is a faith, in the presence of which even sight itself finds a rival, and the force of the declaration is realized, *"Faith is the substance of things hoped for."*

To persons in this last state of mind, a difficulty sometimes presents itself, the notice of which was designed to be the leading thought of this communication. It may be stated thus. Some object is before the mind in prayer. Faith is exercised, and an assurance felt that the desired favor will be granted, and this with such certainty that it appears as inappropriate to continue or renew the petition, as it would be to continue asking a friend for a favor he had already definitely promised; nay, more; since the promise of God admits of no failure, as inappropriate as if the favor were already received. Perhaps, however, the bestowal is delayed. What, then, shall the Christian do? Shall he cease to name the subject in his prayers, or shall he continue to ask for that of which he is already assured? If others, as

well as the writer, have felt a difficulty on this point, perhaps they, too, have found a precious resort in the passage which forms the caption of this article, "I, the Lord, will hasten it in his time."

This Scripture indicates that the Lord is willing to communicate with his people concerning that which he has already promised. For, not only does he foretell the fulfilment of Israel's desire, but declares his purpose to hasten it. If there were no reasons to the contrary, any promised blessing would, of course, be bestowed at once. But wise reasons may exist which render this inconsistent with the plan of the divine government. Methinks the term "hasten" suggests the idea that these hindrances are themselves permitted to be subjects of petition; that, although unknown to the suppliant, they may, perchance, give way before the prayer of faith, and "in its time," when the name of God may be honored, and none of his moral laws violated by its accomplishment, the promised favor will be vouchsafed. That is "its time,"—is God's time,—is the Christian's time. The Christian, whose will is in conformity to the will of God, is content that Infinite Wisdom should direct, and would not have it otherwise; but turning into a petition the sentiment contained in this text, can ever say, with emphasis, and trust, and holy delight, "O, Lord, hasten it in its time."

Charlestown, May, 1855.

Rest.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.
'T is the brook's motion,
Clear, without strife,
Fleeing to ocean
After its life.
'T is loving and serving
The Highest and Best!
'T is onward, unswerving,
That, that is true rest.

GOETHE.

Synonyms.

PERFECTION — SANCTIFICATION — HOLINESS.

BY REV. CHARLES COOKE, D. D.

WORDS having the same meaning are called synonyms. Shades of difference, however, do not necessarily exclude from this family. Holiness, Sanctification, and Perfection are synonymous in some respects only, and cannot be used as mere alternates to guard against tautology. It may be a useful study to examine into the agreements and disagreements of these terms;—wherein they harmoniously convey one idea, and wherein they have a distinctive meaning.

PERFECTION is simply completeness. It may be physical, intellectual, or moral. And perhaps there is a fourth sense in which it is legitimately used—a theological or scriptural sense. There may be a perfect plant, having all the parts essential in such an object, and every part in a state of completeness; being neither deficient, nor having any redundancy; and having no defect in root, stem, leaf, or flower. This is physical perfection. For aught we know, there may be intellectual creatures which have not the moral faculty. Perfection in such creatures does not imply the possession of the same number of mental powers that the human mind exhibits, nor a capacity either transcending or equal to that of the most gifted intellect of our race. It simply implies completeness in number and quality, according to the standard the Creator has evidently had in view, as ascertained by collecting the best developed attributes of the creature in different subjects, and supposing them all to inhere in one. Such is intellectual perfection. It no more follows, however, that there may not be higher intellects, than that a tree is not larger than a mere plant. Though we can conceive of intellectual beings having no moral sense, we cannot think of a moral agent who has no intellectuality. Perfection in a moral agent, as such, does not imply intellectual completeness. There

may be much weakness in the mind simultaneous with great goodness in the heart. Though perhaps it does not take place, yet the case is supposable, that a perfect intellect and a depraved moral nature may co-exist; and that a pure moral nature may dwell with an exceedingly imperfect intellectual one, is indisputable. But moral perfection is of two kinds—it is internal, having relation to the soul, and is invisible; and it is external, relating to conduct, which may be judged of by an accredited standard. In the former, moral perfection is the complete harmony of those faculties over which the will reigns in its determinations, itself to be regulated in its aims and modes of attainment by a pure rule. In the latter, it is exact conformity to a perfect rule of moral conduct proper for such creatures as are required to conform to it. In a word, moral perfection is perfect sincerity of aim to do right, and a perfect conformity in life to the rule of right. Does a scriptural perfection differ from these? Beyond doubt. Here allow me to say, we have no right to contend about the propriety of the term in this connection. The Holy Ghost has seen fit to employ it, and it is our duty to admit the wisdom of it. Man but betrays his own folly, if not wickedness, to say that there is no such state as perfection. God says there is; and who are we, that we should contend with him? The inquiry with us should be, What is meant in the Bible when this word is applied to man? It may be safely admitted, I think, that the standard of perfection in the Old Testament is not identical with that of the New. Noah, Abraham and Job were perfect in patriarchal times. Under the law these were perfect men, whose end was peace. Now we are commanded to be perfect as our Father in heaven is perfect. But the state indicated by the same word is not the same state in each age of the world. Nevertheless, the idea of completeness must always be kept in view. Though from the beginning it was the design of the Almighty to reclaim man and conform him to himself, he saw fit to

do this by a gradual process; and hence the standard of perfection rose higher as man became prepared to conform to it. One who would have been considered perfect in the time of Abraham, on being weighed in the balance of Moses would have been found wanting. A perfect man in the time of David, brought to the test of Christian purity, would be constrained to exclaim, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; therefore I repent, and abhor myself in dust and ashes." Now, that much more is given, much more is required. There were some virtues in which the pious in patriarchal and legal times excelled, so that our righteousness in such things cannot exceed theirs. Who can have stronger faith than Abraham; greater purity than Joseph, or more firmness than Daniel? but perfection now must not only involve purity of motive, as it always did, coupled with some remarkable growth of the excellent; with a more perfect manifestation of the great model—the divine character in Christ—all the graces are to have maturity. Hence our Lord said, "Be ye therefore perfect, even as your Father in heaven is perfect." Not as perfect as he is; but perfect because he is. That is, we are to be as complete in conformity of heart and life to the nature of God, as exemplified in the life of his Son, as by the grace of God it is possible to be. Here an important question arises. How complete can this conformity be? We answer: We may be saved from all guilt. We may be saved from the dominion and love of sin. We may be saved from all intentional or careless breaches of the moral law. We may acquiesce in the entire will of God. And all this may spring from the principle of love for the Father of our spirits. "Herein is our love made perfect, that we may have boldness in the day of judgment; because, as he is, so are we in this world."

SANCTIFICATION. The elemental ideas involved in this word are separation and devotion. The sanctified object is separated

from a common or profane use, and devoted to a sacred one. It necessarily conveys the idea of transition—that is, that what is now in a sanctified state was once in an opposite one. It differs in this respect from Perfection and Holiness, as they are terms alike applicable to an original or an acquired state. God is perfect and holy, but not sanctified. His works in the beginning were pronounced by himself to be very good. They were all perfect but not sanctified. Man was perfect because he was fully or completely up to the standard in the divine mind. That standard, it should be remembered, did not require him to be impeachable, though it did render him immaculate. Hence, though not perfect as the Creator, who cannot sin, he was perfect as man both in soul and body. Yet he was not then sanctified. Sanctification, however, was not unknown in the world; innocence and perfection; for even then, Dr. Paley's opinion to the contrary notwithstanding, there was a sanctified Sabbath—"God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." But how did he sanctify the "seventh day?" We have an answer in the "fourth commandment." "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Here we are taught to remember that the Sabbath is holy because God has sanctified it—that this he has done by separating it from the other six days, which are all secular, and devoting it to sacred uses—and that it is the duty of man to keep it in its place. Thus ancient Israel were sanctified; so were also the tribe of Levi, the priests, the tabernacle, altar, and vessels used in the temple service. In the New Testament, though the same general idea is preserved, the word has a broader and deeper meaning, as the dispensation is less distinguished by ceremonies; it is one in which the shadowy ablutions and processes of sanctification of the

tabernacle, that has been taken down, have their full significance in the heart and life of man. Now to be sanctified, as Christ intended his church should be, and Paul prayed his Thessalonian brethren might be, is to be separated or saved from sin, and to be devoted to God. To the precise extent to which this transition has gone in any subject is he sanctified. In reporting the progress of revivals, to say that so many were converted, and so many more were sanctified, is using language in a very loose and indefinite way. Every one is sanctified who is born of the Spirit, though every one born of the Holy Ghost is not sanctified wholly; he is still to grow in grace, and thus go on to perfection; he is a babe in Christ, and must grow up to be a man; he loves God, but may love him more, even with all the heart. Then, when passion and appetite, when intellect and will, when soul and body, are wholly consecrated to God, so that even worldly duties are religiously performed, then has sanctification become identical with Christian perfection, then are the terms synonymous.

HOLINESS. This word is expressive of a state which may be original or acquired. God is holy, though not sanctified; for he changeth not; he is essentially so; has always been so. It is the state natural to him, so to speak. If man is holy, it is because he is sanctified. He has passed from death to life—from a guilty and sinful to a justified and pure state. The Spirit of holiness, or the Holy Spirit, convinces the sinner of sin. He repents, and thus turns away from the world and sin. He believes, and thus turns to the Lord Jesus Christ. He is justified freely, and is born again; "not as though he had already attained" to the measure of the stature of the fulness of Christ; "either were already perfect;" he forgets the things that are behind and presses toward the mark for the prize of his high calling of God in Christ Jesus. From the moment of his conviction and determination, by divine help, to be the Lord's, the process of sanctification com-

menced; and just as the cords that bound him to self, the world and sin, were snapped asunder, allowing him to get nearer and nearer the divine presence, did the work of sanctification go on; and just so far as that work became complete did he approximate perfection, and was he made holy. Whenever that growth reaches the completeness of which we have heretofore spoken, Christian perfection is attained, the subject is sanctified wholly, and perfects holiness in the fear of God. In these respects perfection, sanctification and holiness are synonymous.

These words, thus understood, express "the great salvation." Concerning it, two questions will naturally be asked: Can it be attained in this life? And, if it can, how? That it is an attainable state is obvious from the will of God, and the general tenor of his word, as well as from positive testimony. Christ Jesus came into the world to save sinners, and is able to save to the uttermost. "This is the will of God, even your sanctification." "Be ye perfect"—"be ye holy"—are the positive behests of the great Master, who cannot require impossibilities. The prayer of St. Paul is scarcely susceptible of an intelligible elucidation on any other hypothesis—"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it." The state indicated is not that of the pure in heaven only, but is one attainable while yet on trial. Whoever thought of praying to God to preserve the inhabitants of heaven unto the coming of Christ? They are safe—their probation has ended—they are not in the "body" to be preserved. But the sanctified wholly may yet be sojourning in an enemy's land. It is altogether proper to pray, that they may be kept by the power of God through faith unto that salvation which is to be revealed in the last time, or when the Lord shall come in the clouds of heaven to crown his ransomed children with glory, honor and immortal-

ity. But the question is: "What must I do to be saved?" Or, "how are we to attain to this great salvation, that we may inherit eternal life?" We answer now as the question was answered when originally put—"Believe in the Lord Jesus Christ, and thou shalt be saved." But let no one think, that because we are saved by grace through faith we have nothing to do. "Faith without works is dead—being alone." How has the least progress been made? Was it not by faith in the use of appropriate means? There is no other way of advancing or rising. St. John says: "I have no greater joy than to hear that my children walk in the truth." And what is this but walking in the belief of the truth, in the light of the truth, and in obedience to the truth? Why should such walking give joy to the loving apostle's pure heart? Because, "if we walk in the light as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin." The questions of instantaneousness and gradualism are all solved in this—he whose faith is strong walks more uprightly and rapidly, and sooner realizes the truth in his experience—that the blood of atonement cleanseth from all sin—while he whose feeble faith is indicated by ungoverned tempers and an irregular religious life, moves so slowly that it is sometimes difficult to determine whether he moves at all, or may not be retrograding.

There are three motive forces that legitimately influence men to be religious—the fear of punishment, the desire of happiness, and respect for the honor of God. The first is incipient, being adapted to man in his carnal and corrupt state ere he has become capable of appreciating the riches of grace as a source of conscious bliss, and should seldom if ever be employed to encourage to the pursuit of holiness on the part of those who have tasted and seen that the Lord is good. The love of happiness is inseparable from our being; and, in regard to it, in the economy of salvation, the only difference between the guilty and renewed is, the latter knows

that holiness and happiness are united, by experience, and may therefore be lured forward to seek more holiness because he expects to find more happiness, while the former only seek it as a sort of necessity—something that must be had or something already possessed will be lost. The more clearly it can be shown that he who is most holy is most happy, the stronger the cords with which the renewed heart is drawn towards perfect love. The third power of attraction or motive influence doubtless is the most powerful, but it is dependent on the presence of the love of God in the soul for its efficiency. That is the fulcrum on which it works to raise the soul to the highest possible purity in this life, and the nearest possible approach to God in the next. The more the soul loves God the more it desires his glory. Show it that the more holy it is the more it can do for God, and you can exhibit nothing for which it so ardently pants.

May he whose pen traces these lines, and he whose eye scans them, be so filled with the love of God as not only clearly to see the "beauty of holiness," but ardently to follow after it, exemplifying its transcendent excellencies in a blameless life, and a death as tranquil as a summer's eve.—[Beauty of Holiness.

True Happiness.

BY HENRY WARD DEECHER.

FROM the grand tranquillity that reigns on every side I turn my thoughts to those whirlpools of excitement where men strive for honor, and know not what is honorable; for wealth, and do not know true riches; for pleasure, and are ignorant of the first elements of pleasure. There comes to me a sad sense of the turmoil of men fiercely bent upon happiness, who will never know it. They are starving amidst unexampled abundance. In their Father's house is bread enough and to spare, and a divine wine that breathes order, without intoxication, upon

the soul. Why should they be furrowed with care, and my unwrinkled heart be purpled over with blossoming joy? Are we not made alike? Have they not every one of the faculties that I have? Every sense that rings to the strokes of joy with me, they have even as I have. But having eyes, they will not see; ears, they will not hear; and a heart, they will not understand. As the old prophet touched his servant's eyes, and he beheld the mountains filled with the angels and chariots of God, and feared no more; so, methinks, if I could but bring the eager thousands forth who pant and strive for joy, only for joy, and unseal their eyes, they should behold and know assuredly that happiness was not in all the places where they delve and vex themselves. In the presence of these heavenly hours, riches, touched with the finger of God, would say, "Joy is not in me." Fame would say, "It is not in me." Passion, hoarse from toils of grossness, would say, "It is not in me." And, amidst their confessions, a voice should come down through the clear air from heaven and the very bosom of Christ, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yea, Lord, that promise is a highway without a chasm. Ten thousand feet have trod it, and found it true. My own soul knoweth that right well. And this outspread crystal vault is full of the light of thy countenance. This earth, which the sun unrolls and reads daily, is thy written parchment! It were a dead and mute thing but for the presence of the living God. As upon mountain-tops, the noise of the valley dies away and is not heard, and their dwellings are no bigger than leaves, and all the mightiest uproars are whispers, and the silent spectator looks down upon life unharassed by its currents, so, in such hours as this, the soul stands with God, and moves somewhat in the eternal course of the divine soul; while the eddies, the dark dangers of the deep pools in life's rocky stream, the hoarse, rushing, and impetuous

outburst of the furious currents of human passions are so far below, that we either see them not, or see them as a silent vapor! Thus, Lord, wilt thou hide whom thou chooseth in thy pavilion, and the storms shall thunder unheard beneath them; the darkness shall be light around about them; and perfect peace shall abide upon their hearts forever.

Religious Maxims,

HAVING PARTICULAR RELATION TO THE
PRINCIPLE OF LOVE.

LIX.

LOVE is a "consuming fire." Selfishness, which is its opposite, and which is the spirit of Satan, is withered, and scorched, and burnt up in its presence, as if it were placed in the midst of a burning furnace. Love, therefore, in its purifying and attracting power, will either adopt and assimilate every thing into itself, and make a heaven of it by changing it into its own nature; or it will drive it at the furthest possible remove from its presence, and thus "cast it into hell."

LX.

The spirit of love is not more the spirit of holy affection than it is of true and sound intelligence. So that it is a great truth, that love, in a sense far more than is generally supposed, holds the "key of knowledge." Seeing with the light of that universal eye, which contemplates at once all facts, all relations, and all interests,—and not with the restriction and pervertedness of that individual or personal eye which sees partial facts and partial interests,—it thus has the power of searching all heights and depths of human motive, and of separating the true from the false with a quickness and certainty of judgment, which has the aspect of a heaven-directed instinct.

LXI.

The intelligence which is embodied in holy love will be found in the coming ages,—when men shall have advanced in

holiness, and known the blessedness of divine union,—to be the prudence or practical wisdom of those future times; guiding men, by its higher and nicer instincts, into harmonious relations, and sustaining, in continuous and regulated action, the new and beautiful forms of millennial society.

LXII.

Such is the nature of holy love, that nothing can satisfy it but God. But the question sometimes arises to those who are weak in faith, What is it that constitutes God? Where is it possible for love to find him? God is invisible. No earthly eye sees him. No earthly hand can reach him.

This is true. But the love which comes from heaven is endowed with a new and heavenly power; and has infinite eyes and infinite wings. It goes every where, into all places, into the palace and the dungeon, into the heights above, and the depths beneath. And it finds God in countless things and places; where that which is not love, but is blinded by selfishness, finds nothing.

LXIII.

Man cannot create love. Love is of God. Man cannot create a plant, a flower, not even a grain of sand, nor any other smallest material thing. How, then, can he create heavenly things; things which are unseen; things which are immaterial; things which have the divine life in them? God, who is the Creator of the universe,—God alone is the Creator, or rather the great fountain of love, which is the life of the universe. God himself, and in his own nature, is love. He himself is both fountain and stream. And, accordingly, he only can love, in the true sense of the term, whose soul is brought into harmony with God; as the brook is in harmony with its fountain, as the star is in harmony with the sun.

LXIV.

Love is humble, without being wanting in inward confidence. It is a child; but,

like the young Christ, it can dispute with the doctors in the Temple. It can interpret man, because, in knowing itself, it knows what man is in his best estate; and can understand the place and the method of his sinful departures. It can interpret Providence, because Providence is its loving playmate; and it clasps providences to its bosom, as the eagle hugs the winds and the storms. It can interpret God, because it comes from God, and dwells in God's bosom, and is written over, within and without, with the marks and signatures of God's presence, guidance, and goodness.

LXV.

The Savior calls himself "the bread of life." He says, that his "flesh is meat," and that his "blood is drink;" and that, unless we eat his flesh and drink his blood, we cannot have life. The flesh and blood of Christ, as the expressions are thus used, mean the same as Christ's person, as Christ himself, and to eat his flesh and blood is to eat him. Christ is love embodied. This is the element of his nature; which separates him from all other incarnations, and makes him the first-born of many brethren. "To eat him" is a figurative expression, and ~~— does produce, — doing all to the~~ glory of God."

And now, the question naturally arises, How shall we know the will of God at all times, and in every particular? What is to be our standard, our test-principle, our Guide in all he would have us do?

This is a question of great and vital moment, to all who would be "without spot and blameless before God;" and is only answered by the Lord himself, through his blessed word; "HE, (THE SPIRIT) SHALL GUIDE YOU INTO ALL TRUTH."

This is not a new announcement; nay, but an old and precious Bible truth; but one, which we are fearful, is sadly distrusted, even by those who desire sincerely to be "led in the way they have not known." We know not the main fosterer of this distrust, except it be the doubting manner in which

LXVII.

One of the evidences that the soul is filled with holy love is, that it never finds itself alone. Every where, and under all circumstances, it has celestial company. Expanded from the personal and the limited to the universal, it finds God in every thing. Sweet influences come from the trees, and flowers, and running brooks. There is a beautiful spirit of truth and benevolence in the sunbeam, and in the air. The valley, the mountain, the land, the ocean, the sky, are all in harmonious sympathy with it. The day delights it. The night soothes it. The silence itself utters wisdom and music to its ear. The whole universe is a thought, a presence, a life. The holy soul, in its mighty capacity of love, eats it, drinks it, digests it; and it becomes "living bread." L. M.

A Beautiful Sentiment.

ON a beautiful summer's day, a clergyman was called to preach, in a town in Indiana, to a young Episcopal congregation. At the close of the discourse, he addressed his young hearers in such words as these:

"Learn that the present life is a preparation for, and has a tendency to, eternity. The present is linked with the future throughout creation, in the vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; and as is the rational being in this world, so it will be in the next; Dives estranged from God here is Dives estranged from God in the next; and Enoch walking with God here is Enoch walking in a calm and better world. I beseech you to live, then, for a blessed eternity. Go to the worm you tread upon, and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and dissimilar state, and, more wisely than man, builds

its own sepulchre, from whence, in time, by a kind of resurrection, it comes forth a new creature in almost angelic form. And now, that which crawled flies, and that which fed on comparatively gross food sips the dew that revels in the rich pastures—an emblem of that Paradise where flows the river of life, and grows the tree of life. Could the caterpillar have been diverted from its proper aliment and mode of life, it had never attained the butterfly's splendid form and hue; it had perished a worthless worm. Consider her ways, and be wise. Let it not be said, Ye are more negligent than worms; and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember it whispers, in its flight, "Live for the Future."

With this, the preacher closed his discourse; but, to deepen the impression, a butterfly, directed by the hand which guides alike the sun and an atom in its course, fluttered through the church, as if commissioned by Heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard, saying, to the gazing audience, "Live for the Future."

CARNAL ENMITY STIRRED UP.—"The carnal mind is enmity against God."—[Romans viii. 7.]

We read of a viper which hides its teeth in its gums, requiring good sight to detect them. Simplicity might conclude them harmless. Provoke the viper: the teeth are instantly seen, protruding in battle array! It is thus with the carnal mind not only in some special instance, but the world over.

This enmity is not apt to slumber in a revival. It is like the American snake, seldom caught napping in hot weather. In cold weather, when the thermometer is below zero, there is no danger from snakes; bring them to the fire, however, and life and enmity will soon appear. It is like fire

smouldering under a heap of ashes—that is, carnal enmity; stir it up, and it shows red life sufficient to kindle a conflagration that many waters could not quench.—[Earnest Christianity.]

THE CHRISTIAN'S PEACE.—"The work of righteousness shall be peace, and the effect thereof quietness and assurance forever."—[Isaiah xxxii. 17.]

You cannot touch the deep foundations of the Christian's peace. When the winds are up and raving loudly, you see the trees torn up by the roots, the waves of the sea boiling, and ships dashed to pieces upon their surges. You are, perhaps, inclined to say, How tempestuous it must be a thousand fathoms down! Ah! the winds have never reached those waves—there all is peace. There is a large mass of waters the wind cannot reach—it is all on the surface. And so let wealth depart, let political influence decline, death come—let all the winds from hell be unloosed—you cannot touch the deep foundations of the Christian's PEACE. You have only seen the surface; in the deep within all is peace, peace—[Dr. Beaumont.]

Man cannot create a plant, a flower, nor even a grain of sand, nor any other smallest material thing. How, then, can he create heavenly things; things which are unseen; things which are immaterial; things which have the divine life in them? God, who is the Creator of the universe,—God alone is the Creator, or rather the great fountain of love, which is the life of the universe. God himself, and in his own nature, is love. He himself is both fountain and stream. And, accordingly, he only can love, in the true sense of the term, whose soul is brought into harmony with God; as the brook is in harmony with its fountain, as the star is in harmony with the sun.

LXIV.

Love is humble, without being wanting in inward confidence. It is a child; but,

Our True Guide.

BY REV. C. LAREW.

MAN is a recipient being; not a self-sustaining fountain of either motive or action. Hence he can rejoice in nothing in himself, as though "he had not received it." All his capabilities and wherewiths come from him who is the Author of "every good and perfect gift," him who is "all in all." It is "he that worketh in us, both to will and to do;" not willing and doing for us, but working in us all that is needful to our willing and doing according to "his good pleasure."

By this, we therefore see that our province and power is confined solely to the direction and use of that with which our Father has entrusted us, and that we are accountable to him as stewards of his manifold grace, or gifts.

Since, then, it is not expected of us, as we sometimes seem erroneously to think, to originate any gift or blessing either of thought, feeling or power, let us confidently leave this department with "him who has promised," and address all our attention to the point to which our Master has directed us; "willing and doing according to his good pleasure;"—"doing all to the glory of God."

And now, the question naturally arises, How shall we know the will of God at all times, and in every particular? What is to be our standard, our test-principle, our Guide in all he would have us do?

This is a question of great and vital moment, to all who would be "without spot and blameless before God;" and is only answered by the Lord himself, through his blessed word; "HE, (THE SPIRIT) SHALL GUIDE YOU INTO ALL TRUTH."

This is not a new announcement; nay, but an old and precious Bible truth; but one, which we are fearful, is sadly distrusted, even by those who desire sincerely to be "led in the way they have not known." We know not the main fosterer of this distrust, except it be the doubting manner in which

the practicability of being led in all things by this blessed Guide is spoken of, even by those who are, in some cases, teachers, in the things of God. This, in connection with our depraved propensity of trusting in our own discernment and wisdom, for direction and guidance, seems to account for the general debility, dwarfishness, and want of advancement in the way of God,—the way of holiness. That this should be so, there is certainly no good reason. If the Lord has put his Spirit in union with us as our Leader, why should man, by his doubtful suspicions, be permitted to "put those asunder," in their relations, "whom God has joined together?" If the Holy Ghost is the Lord's appointed Guide for his people, then certainly he is the only one in whom we can place our hearty confidence, as capable of leading us into all the way of God.

To doubt this, is to be thrown back upon our own wisdom, or the wisdom and traditions of men, against both of which we are warned, as against great and ruinous errors. We must not "lean to our own understanding," and "Cursed is he that trusteth in man," for guidance, or any thing else. "Ye need not that any man teach you; for ye have an unction from the Holy One." "He shall teach you all things." Not but what this Teacher may and does convey many of his precious truths and teachings through men, as well as through his written word, and other means. Yet it is he alone who makes it clear, and imparts that joyous consciousness of its solid truth which enables the soul implicitly to rely and act upon it.

We see, from the above considerations, that the Spirit is the only true and reliable Guide in the ways of God. Now let us notice him in some of his practical operations in the exercise of this gracious office.

And, first, it is necessary that he constitute us "followers." God himself cannot lead one who is rebellious and selfish. "Two cannot walk together except they be agreed." Therefore, there must first be a

reconciliation with God—his will—his ways—with him, as our God, in all his will concerning us. This he effects by first convincing us of sin; of its exceeding sinfulness and ruinous tendencies, and, through this conviction, inspiring us with repentance, the spirit of contrition. When this is done, he then brings to our remembrance the exceeding great and precious promises of favor and forgiveness made to all who surrender, thus inspiring them with confidence that the Lord, for Christ's sake, forgives and accepts them, yea, adopts them as his children. This faith, in the God who "first so loved us," inspires our hearts with a joyous, submissive love, whose language is "Thy will be done." He now wills "to do his good pleasure." He is now a subject of this Holy Guide, with all the confidence and spirit of a willing "follower." He needs no longer to be "held in by bit and bridle," controlled only by fear and coercion, but is ready for the fulfilment of that delightful promise,—“I will guide thee with mine eye,”—the mere indications of my will to thy now acquiescing and understanding heart.

When the above is accomplished, and we are thus made "followers;" then are "all things ready," that he may lead us forth "into all truth," in "the way we have not known," in the "highway of holiness, cast up for the ransomed," where all "our steps are ordered by the Lord."

But here, notwithstanding the most clear and assuring pledges of God's own word, is where our unreasonable doubts often work the saddest mischief; doubts as to whether the Spirit can "give us understanding in all things," and, in every duty, discover to us the pleasure of the Lord; whether this "still, small voice" speaks in every case, and, if it does, whether it can be always reliably understood. O, thou doubter, consider a moment. If, in either case, it be as thy doubts suggest, then is he an incompetent leader; in effect, no guide at all, though he is come for this work, and God calls for our fullest reliance

upon him. If there are "steps," he does not "order," and points in which, though he speaks, he cannot "give understanding," then truly God has mocked us; and we "must lean to our understanding;" walk by sight, in the light of "the sparks of our own kindling," and not by faith, in "him who knoweth all things," in their beginning and end, as well as in their revelations and bearings. With such doubts, God is grieved, and thy own heart made gloomy and stagnant. No wonder many walk in darkness, void of those blessed heart assurances which come only through confidence in that Spirit they so sadly distrust.

But happy are those who trust in the Spirit, as the Lord has directed. To such, our Leader is at no loss to make himself understood in any and "all truth;" all the will of God relating to us. For such, "he receives the things of Christ," and, as promised, shows them unto them; even the things written in the word, under his illumination, become "spirit and life." He is in the word, as the flame in the lantern, to "illumine our pathway, and guide our feet." Without this, the word is dark, lifeless, and but the letter. It is he that "teacheth them all things, and bringeth all things to our remembrance, whatsoever he has told us." And so fully is this the case, that "they need not that any man teach them, since they have this unction from the Holy One, who teacheth them all things."

Do you ask, What then is the true light in which we are to regard men, in the things we hear through them? The answer is: They are to be regarded as ministers of God, and only as ministers. "Call no man master, or father," let his position and character be what they may; for he who is in heaven is the only "Master and Father." He is in his ministers and teachers, and, through them, often speaks to us till "our hearts burn within us;" but let us not forget that it is his voice that must be regarded, and not the medium

through which it is communicated to us; only as a medium. For, though he make all his ministers "a flame of fire," we are required to hear him and his servants when they speak as the oracles of God, and in the words which "the Holy Ghost teacheth."

And, truly, our teacher is at no loss for means by which to make his "voice" understood by those who "have ears to hear." I once knew a sister at a camp meeting much dejected, and who had been, for some time, groaning for deliverance from sin. At length, when the meetings had all closed for the day, and she had retired to her tent, still pleading for the light and freedom of God's countenance, as she lay on her bed seeking repose, she heard the Katydid chanting its echoes among the trees; and, to her imagination, the voice of one who was singing near where she lay seemed to pronounce those saving words,—*"Be-lieve God, Be-lieve God."* At once, they spread light and gladness through all the chambers of her soul, and, filled with the spirit of praise, she gave vent to her feelings, till all in the tent seemed to catch the flame. Thus the Spirit employs whatever means he pleaseth to give us an understanding of his truth.

And let it be remarked, it does always speak, either through man, book, insect, or some other means, or without any apparent means at all as it pleaseth. So that "He that hath ears to hear" may always expect its reliable direction in every step. To the pre-engaged and self-willed, it may not always be heard or understood; still it speaks; and his sheep, "knowing his voice," are thus always enabled to "follow him." Such is the sensitiveness of love, that it discerns his will from the slightest indications.

Another remark that may be made in this connexion is this. The Lord deals with us as men, and not as inanimate machinery. That is, he guides us through our conscience and understanding, and not without them, as some seem to suppose.

Many appear to have the view that the leadings of the Spirit consist in some extraordinary and impelling impression, urging us on to specific acts of duty and suffering. Hence, many good and sincere ones have looked in vain for what is not promised. It is not so much an extraordinary, impelling feeling, as a discernment of God's wish concerning us, in the present moment and circumstances. A distinct, though, as to degree of feeling, not an extraordinary perception of God's will, step by step, and moment by moment. It is the spirit of love dwelling in the heart, which, as it were, instinctively perceives the will of the Beloved in all changing times and circumstances. He that has this unity with the Spirit, seeing always in its light, will always find a joyful harmony between its directions and the openings of Divine Providence. They are one. It is the same God, making the pathway, and saying to his children, "Walk thou in it," "As many as are led by the Spirit of God, they are the Sons of God." According to promise, he has "put his laws in their inward parts, and written them in their hearts."

JUSTIFICATION AND SANCTIFICATION.—Rowland Hill used to say:—"God cannot make us happy, except he makes us holy; therefore, whom he justifies he necessarily also sanctifies. Many are willing to be justified, but desire not to be sanctified. Not so with me; I can say of justification and sanctification like the child, who replied, when asked which he loved best, his father or his mother: 'I love them both best.'"

Two things are necessary to espouse us to Christ: the one is to use pure means, the other to use those means with a pure heart.

CHRISTIAN, you must never look for an end to your sorrows till you see an end to your sins.

Editorial Miscellany.

THE NEW VOLUME—OUR PRESENT NUMBER.—Four years have elapsed since we undertook the management of this publication. It was then, what it had been from the commencement, a monthly, of 24 pages, printed in large type. We were satisfied that some improvement was called for; but the comparatively limited number of subscribers, together with the disfavor with which our views were regarded, rendered the question of enlargement one of doubtful expediency. Relying, however, on the coöperation of the friends of holiness, we determined to make the experiment, and, on the following January, added eight pages of matter to the Guide, besides improving very much its mechanical appearance. The fact that, though we printed a thousand extra copies, we were not able, before the close of the year, to supply back numbers to new subscribers, furnishes practical evidence that our efforts were appreciated. Since then, though one or two publications have arisen, of a character somewhat similar, we have had the satisfaction of seeing our subscription list steadily augmenting, till now it is nearly, if not quite, double what it was when we took it. We ascribe this, in a great measure, to the increasing interest which is being felt in the churches, to the cause we advocate; and we feel gratified and we trust deeply grateful for the evidences which we have received from friends in different sections of the country, that our humble sheet has had an important agency in bringing about these results. To thy name, O Lord, be ascribed all the glory! The subject of further improvements has been constantly kept before our mind, and, had it not been for the advance in the prices of labor and material, (an advance which compelled other periodicals to either retrench in size, or increase in price,) we should probably have enlarged the Guide at the beginning of the last vol-

ume. Naturally cautious, we would not venture on improvements that the subscription list would not sustain or justify; but we are determined that the readers and patrons of the Guide shall have full value for the money they invest, and the pains they take to sustain its publication. The present number will speak for itself. Of its mechanical execution, there can be but one opinion. Let it be placed side by side with any periodical in the land, and we are not afraid that it will suffer by comparison. The design on the cover, furnished by one of the best artists of our city, and engraved by Messrs. Smith & Pierson, is at once ornamental, and highly significant.

The two female figures on the right and left of the picture represent "prayer," and "the reading of the Scriptures," while "the hearing of the word" is indicated by the rural scene, with its neat, quiet church, and groups of assembling worshippers, forming the centre-piece. Thus are presented to the eye the means which God has ordained for the sanctification of his people, while the Holy Spirit, through whose gracious influences alone those means are rendered potent, is represented in the form of a hovering dove, leading the sincere inquirer into all truth. The whole arrangement exhibits nice taste, and reflects great credit on the artists.

The body of the work will also bear inspection. The type is new, and, though smaller than what we have been using, so clear and distinct, that it will be easily read. By this difference in size, and the general arrangement of the work, we shall present our readers with nearly double the amount of matter. The printing is executed by Mr. Samuel Chism, at the Franklin Printing House, than whom we know not a better workman. We doubt not the exhibition of his ability, given in this number, will com-

mend him to the notice of those who may have occasion to employ any one in his line.

The contents will be found somewhat more varied than formerly. This has been long considered a great desideratum by its friends. In introducing this variety, however, we do not intend to depart from our original design, viz. the advocacy and spread of holiness. Our limited space formerly compelled us to confine ourselves too closely to the abstract question:—Our present facilities will admit of freer scope. While we shall still leave the daily and weekly press to give the current details of news, we shall gladly seize and present such passing events and facts as are illustrative of the Christian life. A very tolerable idea of our future course may be gathered from a careful inspection of the present number,—proper allowance being made for the difficulties always encountered in getting out the first number of a series. To our present effective corps of contributors we shall make such accessions as our extending acquaintance will enable us.—And, lastly, should such an appreciation be given of the change we have made, as to increase our list sufficiently to warrant it, we shall embellish our next volume, in January, with a beautiful steel engraving. And now, dear friends, we leave our work with you. May God bless our well-intentioned endeavor to advance his cause and kingdom in the earth, by rendering the GUIDE an effective instrument in diffusing the elements of a deeper experience and more earnest Christianity in our churches.

METHODICAL BENEVOLENCE.—Another point to which our attention was drawn in connection with the heart-searching inquiry, "How shall I be holy?" was the duty of adopting some system of benevolent action, for our government through all future life.

1. We found it necessary to fix on a proportion of our annual receipts which should be sacredly devoted to benevolent purposes, and

2. We felt the importance of distributing the amount thus bestowed according to some plan which should be adopted from year to year.

In regard to the proportion or percentage to be thus devoted, we became impressed that it should not be a percentage of surplus which might remain after the year's expenditures were met, but the devotement of a given proportion of net receipts from all sources with the understanding that we were to live, and, if God so will, accumulate of the rest.

What this proportion should be did not at once and clearly dawn on us. Nor was it wonderful that this should be so. During all our previous Christian life, we had never listened to a single sermon on systematic benevolence as a Christian duty, nor had our thoughts ever before taken definitely that direction.

But now, with an earnest wish to know and do the truth, we continually said, "Lord, what wilt thou have me to do?" The Bible is a revelation of the mind of the Spirit, and we could not doubt but a diligent study of its teachings would result in leading the mind into all truth.

The impression became at length fixed in the mind, that one tenth of all net receipts is the proportion which the Bible enjoins as the ratio to be devoted to the claims of Christian benevolence. This conviction has steadily acquired strength ever since the resolution became firmly fixed to act upon that light.

The reasons for such a course divide themselves into two departments, scriptural and prudential.

The scriptural reasons are:

God has indicated, in his word, that it is acceptable to him that such a proportion be rendered; that is, he once enjoined that proportion by positive precept, and he has not repealed the injunction by any subsequent legislation.

The scriptural rule on this subject seems to stand on much the same footing as the law of the Sabbath. Both were recognized

before the giving of the law by Moses; both were incorporated in the law of Moses; both remain unrepealed in the New Testament; and both are recognizable by traces, more or less distinct, in the teachings of Jesus, and the practices of apostolic churches. We became, therefore, impressed that it would be difficult to invalidate the law of tithes by any method of interpretation which, on being applied to the Sabbath, would not also annul the authority of that day.

Among the prudential reasons are the following:

1. That a practical recognition of God's authority is thus introduced, and spreads itself easily and naturally through all our temporal concerns.

2. That a sanctified incentive to industry and economy is thus furnished—a sort of incentive not likely to be felt where there is no plan of benevolence laid for one's government, or where only a portion of the surplus, after all current expenses are paid, is devoted to the claims of Christian liberality.

3. When a man, at the close of his fiscal year, ascertains what have been the net receipts of the year, and then deliberately sets out to distribute the tithe of that amount **during the following year, it is easy to see** that he is in a position to make a far more judicious distribution of his gifts than if the whole matter were left to occasional impulse.

Again, as a considerable portion of the sum to be paid during the year—say a fourth or a third part of it—will naturally be set apart as a general fund for occasional calls, a man is in a proper position to estimate and respond to such calls according to their apparent, relative claims; for the question before him in such a case always is—not, “Shall I give or retain a certain sum?” He is not going to retain that certain sum. The question, therefore, is, “Shall I give here instead of there?” “Here more, and there less?” or “there instead of here, or there more and here less?” Thus, at the close of the year, a man who

has bestowed a tenth of the receipts of the previous year in acts of devotion and benevolence, and according to a well-digested system of operations, will be able to look back with satisfaction upon the year's disbursements, and to feel that, through the mercy of God, his means have been invested, for the cause of God and the good of the world, with at least as much care and wisdom as he ever employs in any investment he makes in financial enterprises of his own.

4. A man operates upon this plan with great pleasure to himself. After having set apart a given amount to be employed in benevolent operations, and decided just how much is to be given to each one of the several great interests he may wish to promote, he is necessarily prepared to listen to a call for the year's instalment at any time, and, if the various interests shall be represented to him in ever so close proximity as to time, or if they shall be but feebly advocated, or even if they shall fail to be presented at all, it is all the same practically to him; the sum is fixed, and gladly and regularly paid into the treasury of the Lord.

5. Such a course cannot fail to produce a most desirable impression on the minds of children. A family that shall grow up under the influence of parental example thus furnished, cannot fail to be impressed with the conviction that, in all their plans and enterprises, their parents acknowledge God. They will respect religion. They will learn benevolence. They will reverence parental counsel. They will willingly submit to economical expenditures. They will learn to reverence the claims of God upon them. They will be likely to become early and useful Christians.

But, aside from all these considerations, there are others of great practical interest to the cause of God. Were all Christians to practise upon this rule of methodical benevolence, vastly more would annually fall into the treasury of the Lord than is now contributed; probably ten times the present amount. The church would be able

steadily to count upon her revenues beforehand, both for the support of her home institutions, and of her aggressions abroad. The treasury of the Lord's house would be perpetually and adequately supplied; a tide of financial prosperity would set in, never to ebb, but, to be forever at the flood, and rising still; flowing forth to irrigate the deserts, and to convert the world's barrenness into the very garden of God.

"The blessing of the Lord which maketh rich and he addeth no sorrow with it," might then be expected to fall on the church in unprecedented abundance, according to the tenor of the ancient promise; "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts."

Doubtless, the very reason why many Christians meet with great financial reverses, is, because they refuse to use their means for the glory of God. Let them return unto the Lord by repentance and reformation in that particular, and he will return unto them by a responsive providence of prosperity and bounty.

The effect upon the moral convictions of the world, which would be produced by the spectacle of the whole church thus systematically devoting her energies to the great purposes of Christian benevolence can scarcely be conceived by the imagination of man. Infidelity could not live a day in such an atmosphere. The kingdom of darkness would tremble with dismay when confronted with a church thus inspired. The sweep of her arm should shake the nations, and a few years would suffice to evangelize the world.

I'LL STRIVE TO BE MORE FAITHFUL.—So said a disciple, who had been deploring her unfaithfulness in the service of God, and her want of conformity to the divine image. The resolution expressed in these words is so naturally suggested to the mind as the most appropriate way of making amends for the past that not one in a thousand would think of calling its fitness in question. But does the formation of such a resolution, or even its fulfilment, make any satisfaction for past remissness in duty? If so, then is our salvation of works, and not of faith; and, if of works, we have no need of an atonement. In short, we may gain heaven without Christ. Such, however, is not the teaching of Scripture. "If any man sin," saith the divine oracles, "we have an advocate with the Father, Jesus Christ, the righteous." "And ye know that he was manifested to take away our sins." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And will not both our experience and observation attest the truth of the written word? Have we ever found a restoration of the joys of God's salvation to our hearts by a formal resolution like the one expressed in the caption of this article? A burdened conscience may, perhaps, for the time being, be soothed, quieted, and measurably eased, by these pledges, made to ourselves, of future faithfulness, but did they ever secure to us the kiss of reconciliation, and the joys which flow from a sense of pardoned sin? And, of the many like resolutions, which we have heard from others, have we not had evidence, in the subsequent life, that the heart has been unmoved by them? Nay, does not their frequent repetition in our social meetings, too plainly indicate that, being made in the strength of the creature, and offered in the place of Christ, they are powerless for good? Alas! when will the church learn that salvation is "not of works, lest any man should boast," but that "it is of faith, that it might be by grace," and that Jesus is both "the Author and Finisher of

our faith?" If we have lost the joys of the Lord, if the bond of union between Christ and our souls has been broken, there must be a cause for it, and if we feel condemned for our unfaithfulness, we need not go farther in pursuit of the cause. Our duty is plain—"repentance towards God and faith in our Lord Jesus Christ." By this heaven-ordained course we obtain the peace of God which passeth all understanding, and may go on our way rejoicing, under a sense of God's forgiving love. Then, and not till then, with a proper sense of our own weakness and dependence on Christ, are we prepared to enter upon a resolution that is pleasing to God.

THE MAN OF PRAYER NOT AN OBJECT OF DREAD.—When Dr. Morrison was on his way from England to China, he visited New York, and called on an old friend there. This friend received him gladly, and, not having expected him, and a bed not being ready, gave up his own bed to him. Beside this bed was a crib, in which a little girl, the daughter of the doctor's friend, slept; and she, being in bed when the doctor came, was left undisturbed. Early in the morning the little girl awoke, and, as usual, turned herself round towards her parent's bed; but, to her great surprise and terror, she saw, instead of her own dear mother, a strange man in the bed, with his eyes fixed upon her. The little girl raised herself up in the crib, and looking the doctor hard in the face, said, "Man, do you pray?" Dr. Morrison immediately answered, "Yes, my dear child. I pray to God every day of my life: he is my best friend." Satisfied that all was well, since the stranger was a man of prayer, she turned around and fell asleep again. Was not the little girl right in trusting herself near even a strange man who loved and feared God, and prayed to him every day?—[Ladies' Repository.]

A moment of time is a moment of mercy.

THE STILL HOUR.—In a sermon on the words, "Draw nigh to God, and he will draw nigh to you," Tholuck says: "Seek the still hour every day. Why fleest thou from solitude? Why dost thou shun the lonely hour? Why passeth thy life away like the feast of a drunkard? Why is it that, to many of you, cometh not, through the whole course of the week, a single hour for self-meditation? You go through life like dreaming men,—ever among mankind, and never among yourselves. So it was not with our forefathers; they had every one a set period which was consecrated to his God. You have torn down the cloister; but why have you not erected it within your hearts?" In another discourse, he remarks: "The first instance of a want of truth towards ourselves and towards God, is seen in this, that we purposely forbear to examine ourselves in the presence of our Maker; that we do not seek the still hour."—[The Home Circle.]

WHERE CHRIST IS NOT.—Christ is not in the market, nor in the streets: for Christ is peace, in the market are strifes; Christ is justice, in the market is iniquity; Christ is a laborer, in the market is idleness; Christ is charity, in the market is slander; Christ is faith, in the market is fraud. Let us, therefore, not seek Christ where we cannot find Christ.—[St. Ambrose.]

The natural body will grow without our thinking about it, even when we are asleep, but not the life of piety, which only increases by and through exercises of the mind, aiming at higher measures of grace.—[Dr. Alexander.]

St. Paul had three wishes, and they were all about Christ; that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.

He wants the best taste and best sense a man can have, who is cold to the beauty of holiness.



THE YOUNG RULER.

A Sermon.

BY REV. H. W. GORHAM.

And he was sad at that saying, and went away grieved: for he had great possessions. —[Mark x. 22.

So ends the account of a brief interview between the Savior and a certain wealthy person who came to him desiring religious counsel. It was but a few days before the crucifixion. That dreadful "coming event" was beginning to "cast its shadows before," upon the mind of Jesus. He had been emphasizing some of the severe doctrines of the cross, and receiving and blessing little children, brought by their parents to him.

He had been teaching, in various parts of Palestine, now nearly three years. His popularity with the mass of the people had steadily grown from the first, till, at this period, the record shows that he was not only listened to by the entire population of each particular locality where he came, but that "great multitudes followed him" from one part of the country to another.

Under these circumstances, a wealthy young ruler comes forward, and exhibits several very hopeful signs of spiritual vitality. The whole interview, with its circum-

stances, constitutes one of the significant groups of fact, by which the Scriptures seek often to instruct us.

The Bible presents us sometimes with a character eminently and heroically good; as Enoch, Noah, Abraham, Samuel, Paul. Again, for our warning, they present us with the life and terrible death of hardened and evil men, who live alien from God, and die unpardoned. Pharaoh, Haman, Belshazzar, Judas and Herod, are examples.

The passage quoted, however, for our examination to-day, draws our contemplation to a character far more resembling the common mass than does either class of those named above. There is a commixture of opposite elements in this character, which would be very strange if it were not so common.

"That 't is so common, this is stranger still."

Let us notice:

I. THE EXCELLENCIES OF THIS YOUNG MAN'S CHARACTER.

1. He had some knowledge of the existence of God—of his moral government—of the immortality of the soul—of the conditions of salvation—of Jesus Christ, in at least one of his offices,—teacher. And we must remember that knowledge is the first pre-requisite of salvation.

2. He felt, as well as knew, the truth. He was impressed as well as enlightened.

3. He was disposed to yield to his convictions. He evidently entertained serious thoughts. He even began to act.

4. He was already somewhat humbled. He came to Jesus, publicly—in haste—acknowledging his desire for salvation—calling him “Good Master”—kneeling down—confessing his need of salvation, and entreating for direction in its attainment.

5. He had the basis of good moral habits upon which to rear the superstructure of a fine religious character; free from low vices, sensuality, profanity, dishonesty, and never guilty of filial impiety.

6. He had several incidental advantages which he might easily turn to good account for the purposes of his own salvation. He had been carefully reared, and thoroughly governed. His mind had evidently been educated. He had wealth—a powerful engine of usefulness in a good man’s hand. He had official position, where he might make the dignity of his station, and the powers with which he was personally clothed, tributary to the ends of a religious life.

Surely, these are hopeful considerations. We might almost be led to affirm, in advance, “This youth is to be converted, and to take his place among the disciples and apostles of Jesus.” But no. The story has a sad sequel, and a gloomy catastrophe.

II. NOTWITHSTANDING HIS EXCELLENCIES, ONE THING WAS LACKING.

What was in the way? Ans. His wealth. Is it then a sin to be wealthy? Ans. No—provided,

1. There is no dishonesty in the getting.
2. That there is not too much of it.
3. That it is held and used as a trust from God.
4. That the care of it does not obstruct our religious activities.

Under these limitations, wealth may be held by a good man, and he shall find himself acting as an angel of mercy in its use.

Jesus saw that the heart of this young

man cleaved to his wealth. He loved money. And “the love of money is the root of all evil.” He loved the world. And “if any man love the world, the love of the Father is not in him.”

When Jesus will save a man, he strikes at his principal sin, knowing that the greater includes the less, and that, when the heart will consent to yield its dearest object at the bidding of the Lord, it is necessarily in a mood to relinquish lesser attachments.

Again, the Savior evidently wanted this young man for the ministry. And how could he manage his capital or his farms, and “do the work of an evangelist” at the same time? On the other hand, how useful a thing it must be just now to make distribution of the abundance with which the Lord had favored him to those who were needy!

1. It would demonstrate his faith in Christ.
2. It would fully commit the man to his principles.
3. It would disburthen his mind of all worldly care.
4. It would relieve a vast amount of personal suffering.
5. It would predispose all the persons receiving it to be favorable to the claims of the new religion.
6. It would give this young man himself a strong hold upon the sympathies and confidence of his beneficiaries.
7. As “he that giveth to the poor lendeth to the Lord,” every sum so expended buys a draft on heaven.

When, therefore, the Savior told him, “Go and sell all that thou hast and give to the poor, and come, take up thy cross, and follow me, and thou shalt have treasure in heaven,” his utterance was the dictate of kindness to him, as well as a truthful showing of the way of salvation. Upon what a vantage-ground was he now placed! He might transmit all his goods to heaven before him. He might enjoy the personal companionship and friendship of Jesus.

He might take his place among those men who were the heralds of gospel salvation to the world, and secure a crown of glory very like, if not identical with, that which Paul afterward received.

Happy youth! Patronizing providences have marked and blessed his early life. He has known somewhat of the Scriptures.

He has looked for the coming of Messiah, and Messiah is come. He is in his presence. His judgment is enlightened, his heart is touched, his conscience is aroused. He is an inquirer, aye, a humble, earnest inquirer, for eternal life. He has reached the crisis of his being. Just where he stood the road forks, leading away to hell or heaven. Which way will he go? Are the fortunate results of some measure of early light, and some good religious advantages that have blessed him, to be reached just now, or is he about to turn his back on whatever of honor, and grace, and usefulness are offered, and go away presently from all the cheering, winning, saving light which God has given him, to barter his interest in the heaven which is offered him for worldly gains, and refuse to bend the knee again to Jesus, that he may bow in heartfelt worship at the shrine of mammon?

Alas! the worst fears are immediately realized.

"HE WAS SAD AT THAT SAYING, AND WENT AWAY GRIEVED, FOR HE HAD GREAT POSSESSIONS."

Sad at a saying of Jesus! Sad to hear him speak, whose voice wakes emotions of ecstasy in the bosoms of the angels of God. Sad at the conclusion of an interview with him who spake as never man spake. Grieved, even! Yes, he who, a few moments before, came to Jesus, running, kneeling, inquiring, full of hope, and full of confidence in the "Good Master," exhibits now all the symptoms of one who has suffered a sore bereavement, or who has just received the intelligence of some terrible disaster.

What is it that has so suddenly changed his bearing, and is now sending him away from the presence of the world's Redeemer with a clouded brow and a stricken heart?

Has the eye that kindled with indignation in the presence of the hypocritical Pharisees sent its glance of rebuke to his soul? Has a life of secret shame, a history of concealed enormities, been suddenly laid bare by the Searcher of Hearts? And has he been told that, for sins such as he has committed, there is never forgiveness; that he has quite wearied out the patience of Jehovah, and shut the gates of mercy on his own soul forever?

No; none of these. Jesus has beheld him, and loved him. He has accused him of no crime. He has credited fully his account of his own moral integrity and uprightness. He has intimated that there is now but a single defect in his character, a single bar to his possession of the very wealth of heaven; nay, Jesus has proposed himself as his personal companion and friend. The words of the history are, "Then Jesus, beholding him, loved him; and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

What is there, in all this, to make a man sad, and to send him away from Jesus with a grieved and troubled heart? Alas! the answer must exhibit human nature in one of its sorriest aspects. To obtain heaven, with its eternal weight of glory, a sacrifice must be made. He has wealth; that is, God, to whom belong the silver and the gold, has providentially deposited a considerable amount in his hands, subject to the order of the Owner, and he has just received a draft from heaven for the entire amount. How reasonable is the demand from him who owns the cattle on a thousand hills, and to whom the earth itself belongs and the fulness thereof! In view of his money-loving proclivities, how merciful also is the injunction now laid upon

his substance, demanding its immediate removal from a dangerous proximity to his heart!

The gospel deals in specifics. This young man could have listened to a general dissertation on the way to heaven, or on the danger of worldliness, and have gone home with a compliment to the speaker on his tongue, to pursue, unchecked, his career of hoarding wealth. He could have heard unmoved a pungent discourse directed to other men upon the same subject, or he could have listened with pleasure to denunciations of sins of which he knew he was not guilty, directed ever so pointedly to himself.

A discourse, setting forth the excellencies of filial piety, honesty and chastity, would have pleased him well, and he had gone home to his great possessions blessing himself that he was not as other men, had the Savior preached a sermon that day on the text, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother," and had concluded it without any reference to the object of his idolatry.

The difficulty is, the truth has been accurately aimed at his conscience. It is THE TRUTH exactly apposite to his case,—the SPECIFIC for his disease. Almost any other duty which the Savior might have enjoined upon this young man than the one he here named would probably have been complied with cheerfully; and, if the Savior had been as fond of flattering men in order to get along with them smoothly, as some ministers of the present day are, he surely had passed by this one point, so sure to prove sensitive to the touch, and sent his young friend home, feeling very comfortable under a few very truthful laudations of his many excellencies.

But no. The physician often detects a deadly disease by the presence of a single symptom; and that symptom contradicted by a thousand signs of health; so Jesus

saw, concealed among the amiabilities of this candidate for the kingdom of God, a single quality of heart betokening utter earthliness of spirit and tendency, and a desperate state of alienation from God and all spiritual life.

A wise physician applies his remedy to the affected part. It may need the caustic; it may need the probe; while very likely it is the most sensitive part, just because it is diseased. What then? The necessary treatment must be painful to his patient, and almost equally so to himself; but he knows, in such a case, severity is kindness, and that to shrink from duty because of its present painfulness would be the greatest cruelty in the end. So the Savior, in merciful severity, touches the heart of the young worldling in the tenderest place, and probes his conscience just where it is sorest.

Jesus loved him, and would have been glad to please him; but he would not please him at the hazard of his soul. God cannot please a man unless he will give up his sins. The most cruel thing that a minister of the gospel can do to some of his hearers is, to seek to please them; to cry "peace" where God has not spoken peace; to let them go quietly to hell for fear of offending them.

How easy it would have been for Jesus to allay all the solicitude of the young ruler by telling him that there could be no danger in the case of one so amiable and moral as he; that he had only to practise and cultivate the virtues which already characterized him to ensure his salvation. If we could, without impiety, suppose, for a moment, that the Savior could have thus treated the case, we must suppose that the young man would take on at once nearly all the symptoms of a genuine young convert. He would seem to love Jesus and the disciples, especially the more refined and better appearing persons of the number. He would often invite the company to his mansion, and make large parties and costly entertainments for them.

He would be attached to the Christian party, even to bigotry. He would be full of zeal, full of words; full of schemes; full of himself, but quite destitute of meekness, patience, and every other heavenly temper. He would have been a Christian in every thing except the fact. He would not have been hypocritical, but he would have been deluded; and he would have lived and probably died under the delusion. But we can in truth make no such supposition. The Great Teacher is incapable of deception. He proclaims himself eternally identified with the truth. "I am the way, the truth, and the life."

But, though Jesus would not thus disguise the truth, to suit the fancy or the convenience of the inquirer for salvation, it is to be feared there are many who profess to proclaim the acceptable year of the Lord, and the day of vengeance of our God, who are quite as solicitous about the number as they are about the genuineness of their converts; and who, therefore, are sometimes quite as careful to shun a direct issue with the besetting sins of their hearers as Jesus was to make that issue in this case.

But the most faithful ministry is not always successful. God will never compel the human will. Even among the hearers of Jesus, the Divine Preacher, there were some, it seems, who only followed him, and attended his meetings in the wilderness, to gratify an idle curiosity, and to eat of the loaves miraculously supplied; some who heard his sayings, but did them not, and who were, therefore, like a man building his house upon the sand, to be swept away when the flood should come; some who, like the young ruler of the text, exhibited promising symptoms of sincerity and earnestness for a while, but who, when the narrowness of the way was pointed out, were "sad, and went away grieved."

But it is far better, if souls will be lost, that they perish by an avowed rejection of the Savior, and of the terms of salvation, than that they should be duped and flat-

tered to their own destruction by a system of false teaching; for, in the former case, their error is a beacon to warn others of danger; while, in the latter, it is a deceitful example, a false light, to lure them to destruction.

HE WENT AWAY. Yes, he who, a few moments before, had sought the interview with great earnestness, and had opened a negotiation of the terms of salvation with the "Good Master," now voluntarily turns his back at once on Jesus, on salvation, and on heaven, concludes the interview, and leaves the spot.

What has occurred to change so suddenly and so entirely the whole current of his feelings and his intentions? Has his brief interview with Jesus dissipated his confidence in him, or in his doctrine?

Have his desires for salvation all forsaken him?

Or does he now despair of salvation?

No;—none of these.

Why, then, goes he yonder toward that splendid country seat to sit down and muse in sadness amid its rural scenes of opulence and grandeur?

The reason is just such as operates in thousands of other cases. Nothing is more common than to meet persons who have strong religious desires and aspirations. We often hear the expression, "I wish I were a Christian," from persons who nevertheless exhibit no very hopeful signs that they will ever become such. Men feel the wickedness and danger of their position as sinners. They are destitute of inward peace and rest. Their consciences are disturbed. They are conscious of their own terrible alienation from God. They know they are continually violating his law, insulting his goodness, and provoking his wrath. Generally, they are quite careless about it all; but there are times when their fears of retribution are awakened. They feel that it will not do to live so. They dare not think of dying so.

Besides, however low men are fallen, there is something in them still that ad-

mires goodness. Even devils, filled with hate as they forever are, seem to have some sentiment of respect for eminent holiness. With men, even very bad men, there is more than this. Not always more, perhaps; but occasionally much more. For man, though fallen, is under a gracious discipline. The Spirit of God is about him. His thought, usually grovelling, is now and then lifted up to heaven. He thinks of its purity, its bliss, its rest, its associations, endlessly blessed and endlessly perfect. In the calm and holy light which brings him such views, he sees himself more than ever a sinner. In part, too, he sees the odiousness of sin, and for a time he wishes to abandon every sinful pursuit, and cultivate the graces of Christianity.

Again, men are disappointed in sin. It fails to yield them the harvest of real and lasting pleasure they had anticipated. Their expectations have been mocked. The phantom of pleasure they have pursued has still retreated before them, and they find themselves, after years of effort, only still more distant from the goal. The Spirit does sometimes become wearied of the fruitless chase, and cry out, "Who shall show us any good?"

Why, then, in these seasons of gracious influence, do not all men become Christians? Answer,—for the same reason that the young ruler did not become a Christian. "They would eat the almond, but they hate the trouble of breaking the shell." *They would be Christians if it were not for the cross.* They would have grace, but they are not willing to meet the terms of grace. Their sincere desires to escape from the thralldom of their sins, and to attain to the possession of the favor and image of God, lead them for a time to prayer, and honest, earnest inquiry for the way of life. Inquiry and prayer result in a great increase of light upon the conscience. The soul thus comes to apprehend the obstacles to its own salvation in a very clear light. These obstacles are often the

objects which the heart has held dearest in its sinful state, and which it now clearly sees must be abandoned, or all is lost forever.

JUST THERE IS THE STRUGGLE. Heaven and earth are in contest for the suffrages of that heart. Present gratification is weighed against future bliss; duty against inclination; earth against heaven. How unequal in real strength are these opposite claims! Yet, strange as it may seem, it often costs the human heart a severe struggle to gain its own consent for the right, and against the wrong. Stranger still, the struggle often terminates in a victory of the sensual over the spiritual; of earth over heaven.

So it was with the young ruler. He wished to be good. He wished to be a Christian. He wished to go to heaven. But he did not wish to comply with the terms on which the desired acquisitions were suspended. And just so it is with you. You at times honestly sought light upon the way to heaven—the conditions of salvation. The light has been given, showing you just what duties must be done, what sacrifices made, if you would enter into life. You have seen the conditions and marked them, and weighed them well. And you are now without the grace of God, not because Heaven has been reluctant to save you, but because you have been unwilling to part with your earthly gratifications, your mere toys, for a crown of life.

And what is it that keeps some of the *members of the church from a healthful growth in grace?*

Ah, it will be found that here, too, grace works as fast and as far as it is allowed to work. We are each of us as good Christians as, on the whole, we have consented to be. Not that we have preferred a minimum of grace to a maturer development of the religious life, but, when we have considered the self-denials, the minute obedience, the crosses and the trials of a life of eminent holiness, we have shrunk from them, and have entailed upon ourselves a

life of spiritual poverty, if not a dubious piety even, rather than comply with the conditions of a higher life.

And of what real importance are the objects which we have thus refused to surrender?

Intrinsically, they are, most of them, the veriest trifles; and, when weighed against the immense spiritual treasures which they cost us, they are so utterly insignificant as to exhibit the folly, equally with the wickedness, of retaining them.

But for this foolish and sinful cleaving to objects known or suspected to be sinful, many a man in the church, now a mere dwarf in spiritual dimensions, had long since stood a giant, in altitude and strength, among his brethren. O, let us begin now to respond affirmatively to every monition of the Holy Spirit. There may, indeed, at times, be a seeming severity in the required duty or surrender, but God is always wise, always just, always good. It is for our benefit, as well as for the benefit of his cause and of the world, that he requires any given duty at our hands. Doubtless, the Savior saw that, for the young ruler, in view of his peculiar character, circumstances and temperament, and in view also of the work he must do in the church, there was but one course he could take with any possibility of gaining heaven. That course required the devotement of his wealth to charitable uses, it seems. But what immense revenues were to be his, upon a compliance with this condition! And what egregious folly was there in his declination of the conditions of salvation! Shall we imitate him?

OVERLOOKING SELF.—“On a visit to London,” says the Rev. J. Campbell, in a letter to a minister, “I was expressing a great desire to see the late Mr. Charles, of Bala, with whom I had corresponded for three years concerning a remarkable revival which had taken place under his ministry. Mr. C. happening to be in town at the same

time, your father kindly took me to Lady Ann Erskine’s, where he resided. We spent there two happy hours. Your father requested Mr. C. to favor us with a brief outline of the circumstances which led to the remarkable revival at Bala, and its surrounding region, its progress, etc. He did so for upwards of an hour. On our leaving him, your father said, ‘Did you not observe the wonderful humility of Mr. C. in the narrative he gave? Never having once mentioned himself, though he was the chief actor and instrument in the whole matter.’”

GETTING ON TOO FAST.—A pious old slave had a wicked master. This master had much confidence, however, in the slave’s piety. He believed he was a Christian. Sometimes the master would be serious and thoughtful about religion. One day he came to the old slave, with the New Testament in his hand, and asked if he would explain a passage to him. The slave was willing to try, and asked what it was.

“It is here in the Romans,” said the master.

“Have you done all that it tells you to do in Matthew, Mark and John?” inquired the slave, seriously fixing his eye upon his master’s.

“No, I have n’t,” he said.

“Then you’re getting along too fast, too fast, master. Go back to the beginning of the book, do all it tells you till you get to Romans, and you will understand it easy enough then, for the Book says, ‘If a man will do my will, he shall know of the doctrine.’”

If any of our readers ever hear any body arguing about a hard text in Romans, or somewhere else, and worrying to know what it means, just tell this story about “getting on too fast.”—[Juvenile Instructor.

No man can purchase to himself this glorious title that he loveth God, except he hath a thorough hatred and detestation of that which God hateth.

Witness of the Spirit.

DOES THE HOLY SPIRIT WITNESS TO THE
FACT OF A MAN'S ENTIRE CONSECRATION
TO GOD?

BY J. D.

HAVING sustained so much loss myself by being guided by feeling and reason, instead of God's Word and Spirit, I feel that I cannot be silent until I have endeavored to prove what I have already suggested, viz. that this is the faith which was once delivered to the saints. And, in doing so, I by no means intend to convey the idea that a soul can be sanctified without entire consecration, but to show that a consecration, which extends as far as we have light to see God's requirements, is entire consecration. The class of individuals whom we wish to benefit, and the only ones we can benefit by our remarks, are those who are truly sick of inbred sin, and weary of the carnal mind. Those who are willing to "count all things but loss for the excellency of the knowledge of Christ Jesus," our "Lord." We doubt not but there are many of such who, for months, or perhaps years, have desired to render unto the Lord the "reasonable service," the "living sacrifice," of soul, body, and spirit, which God requires. And they have not only desired it, but they have earnestly sought, with prayers and tears, for that witness of entire holiness in their hearts which God has promised to those who believe. Why have they not been successful? It is not because they are unwilling to consecrate all, for they have done this, (as far as they could see God's requirements,) for months, and did God say, "According to thy consecration be it unto thee," they would excel in holiness. Nor is it because they have no faith, for they could not consecrate themselves thus without some faith. Yes, they have faith, but it is not that faith which was once delivered to the saints, and this is the secret of all their trouble. They have a faith which says, "When I consecrate all, when I reach the right point of entire surrender which

God requires, the witness of the Spirit will be given, and then can I believe that I am sanctified, and not before. For God has promised this witness when the terms are met, and until I have it I must conclude that I have not met the terms." By such a faith they are seeking the blessing. It is a faith which depends on the witness of God's Spirit, as an evidence of their entire consecration; therefore it is a faith by which they can neither get the blessing, nor retain it. It is a faith which says, "I will not believe until I have the evidence." Now "this did not Abraham," for he believed the naked promise of God,—he believed without any other evidence than God's Word. But, says one, "The fire was the evidence that his sacrifice was accepted, and he could not believe the fire had come until he saw it." True, he could not believe that the fire had come, until he saw it. Neither does God require us to believe that we have the witness of his Spirit until we have it, and then we shall be as fully assured of the fact as was Abraham that he saw the fire. But mark, the witness of God's Spirit is not the blessing. But you will ask, "How can I know that I have consecrated all? Some trifling thing, if it be a thing that God requires, would as effectually keep me from the blessing as a greater one. How, then, can I know that I have surrendered the last mite until I have the witness?" We answer, you can know this as certainly as a penitent can know that he repenteth. Does God's Spirit testify to a sinner that he repents of his sins? We think not. Neither has God promised such a thing. And where, we ask, can it be found that God has said that a man must have the witness of his Spirit before he can know he is entirely consecrated? Nowhere. Did the fire testify to Abraham that he had laid the sacrifice on the altar? Did he not know that the sacrifice was there, and did he not believe God's promise before the fire came? Most certainly he did.

But again. To prove more clearly that to be sanctified and to believe we are sanc-

tified, is one thing, and to have the Spirit's witness is another thing, let us notice the striking similarity between Abraham's faith and sacrifice and that which God calls the Christian to make. For instance, God says to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."—Gen. xii. 1. "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Hebrews xi. 8. Just so with the obedient child of God; he hears his heavenly Father say, "Come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you." He believes the promise, and acts accordingly, and comes out from the world. But God renews his promise to Abraham. He still believes. But at this time he says, "Lord God, whereby shall I know that I shall inherit it?" God says, "Take me a heifer three years old, a she-goat three years old, and a ram three years old, and a turtle dove and a young pigeon." Gen. xv. 5. This was the sacrifice as specified by God, for Abraham to lay on the altar; and he takes each beast, and each fowl, and lays them just where God commands, and just when God commands. But to the inquirer after holiness God says, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God." The sacrifice, then, that he requires of us, is an entire consecration of all our redeemed power to his service; the time it is to be offered is now. "For now is the accepted time, and now is the day of salvation." (And it is to be offered continually for a "living sacrifice.") Every step thus far that Abraham and the seeking soul has taken, has been by naked faith in God's naked promise. And now Abraham patiently waits for the fire or seal of the promise, which was the earnest of his inheritance. And when the fowls come down on the carcasses he drives them away. So with the consecrated one;

he has made a sacrifice of all that he hath unto God, and then waits, (in the discharge of every known duty,) for the seal of the Spirit, as promised in Eph. i. 13. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the "purchased possession." Nor is he less annoyed by the birds than was Abraham. No flocks of these, which the Savior has just scourged from the temple, such as unbelief, vain-glory, evil reasoning, vain imagination, etc. are continually hovering around, ready to pollute the sacrifice. The heart, which has so long been the cage of these unclean birds, has now to be watched with a double vigilance. Having been domesticated so long, the consecrated soul finds it exceedingly hard, at first, to repel them. But a strict adherence to the command of Christ, "Watch and pray," gives constant victory. And just as certainly as Abraham's sacrifice and faith brought the fire, so certainly will entire consecration and faith bring the blessing and witness of God's Spirit.

But it has been said, "My believing I am sanctified before I have the witness, cannot bring sanctification, because, if my faith is correct, I already have it, and if not, I believe a lie, which would be a strange way of obtaining holiness." We suppose such an one to mean, "My believing I am sanctified before I am sanctified," etc., which is very true. But my believing I am sanctified before I have the witness of the Spirit, is quite another thing; and although it cannot bring sanctification, which is already brought the moment I consecrate and believe, yet it must bring the witness or seal of the Spirit, as certain as Abraham's sacrifice and faith brought the fire. Of course, Abraham's believing the sacrifice was on the altar, before he had placed it there, could not make it so. But his believing the promise of God, after he had placed it there was quite another thing, and resulted in the

fulfilment of all that God had promised him. Neither was the fire sent to prove to him that he had laid the goat, the heifer, and the pigeon, on the altar. Abraham said, "Lord God, whereby shall I know that I shall inherit it?" He did not say, "Lord God, whereby shall I know that I have made the required sacrifice?" No; God had given his servant common sense enough to know that fact, without the need of fire. Neither was the fire delayed so long because he had withheld the heifer, or pigeon, or any part of the sacrifice. No; they were all there, and Abraham knew it before he saw the fire. And yet the fire delayed. Now, why did not God send the fire as soon as the requirements were met? Of course, all will admit that it was to try his faith and patience. Well, then, why is it unreasonable or unscriptural to say that God thus deals with his people still? And why say if the witness of the Spirit is not immediately given, it is because the seeking one is holding on to something which God requires him to surrender? It may be the heifer, or it may be some little thing, like the dove or pigeon. What, we ask, would have been the result, had Abraham depended on the fire as an evidence that God accepted his sacrifice? We will see. The patriarch has made the required sacrifice. It is done RIGHT. There is nothing lacking. But suppose, instead of patiently waiting for the fire or witness, he begins to reason thus: "There must be something wrong—perhaps I have misunderstood the Lord, and have not placed as much on the altar as he commanded. I know that he said a heifer, and a goat, but perhaps he said two doves and two pigeons, whereas I have but one. The fire does not come—therefore I am convinced there is something wrong on the part of the sacrifice, and there is no need of my staying here all day to watch it. He would say to the birds, take it, for God has no respect to it. He takes no notice of it. And I will go my way and wait until he speak to me again; then will I try to understand him

aright." The result would have been, he would not have seen the fire that day, nor on any other day, unless he had exercised the patient waiting faith which was necessary. And is not this precisely the point where so many sincere seekers of holiness fail to get the witness? God tells us to make the sacrifice, and we make it. But should he see fit to tax our faith awhile, by withholding the witness of his Spirit, we immediately conclude there is something wrong on the part of the sacrifice. Whereas, if we followed the example of Abraham, we should patiently wait, after we had done the will of God, until we received the promise. And we would rest on his faithful Word, which declares that Christ is, of God made unto us sanctification as well as wisdom, and righteousness. And so long as we thus consecrate and thus believe, he is made unto us of God sanctification to the destruction of all sin. Nor are we any the less holy and acceptable unto God before his Spirit bears witness, than was Abraham's sacrifice before the "smoking furnace, and a burning lamp passed between those pieces."

But once more. If the Spirit's witness is necessary before we can believe we have the blessing, it seems quite as necessary in order to sustain it. All we ask of one who contends thus, is for him to retain the blessing, upon the principle on which he gets it. If he cannot do this, his theory is not a scriptural one. For the command is, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Let us see how it will work. We will suppose you to have received the blessing, and the witness of the Spirit also, and so long as this witness remains unclouded, you go on well; but to test and strengthen your faith, God, after a while, withdraws this testimony, and calls you to walk by naked faith. A storm of temptations follows. Now, what have you to depend on? Why, you have nothing left. It would be presumption for you to believe that you had the blessing, without the witness of the

Spirit. No—you cannot believe that you have the blessing now; for the Spirit's testimony is gone, therefore the blessing is gone. And you no sooner yield to this unbelief, than, sure enough, the blessing is gone. Here, then, you have made shipwreck the very first storm that arose after you obtained the blessing, and this must be the fate of every one whose anchor is feeling instead of faith. So, then, we may get the blessing as we will, we can only retain it by the exercise of that faith which believes God's promise independent of feeling. We appeal to those who have been in the way for years. Is it not true that God often calls the sanctified soul to walk by a naked faith, when the witness of the Spirit is withdrawn, and the soul feels but little sensible divine influence? But does he cast away his confidence at such a time by believing he has lost the blessing? No, indeed; he continues in the faithful discharge of every known duty, and by faith he reckons himself dead unto sin, until the light of God's countenance is again lifted upon him. Yes, he believes he is sanctified at such times, without any other evidence than God's promise. And God soon shows him that his faith is not a delusion, by giving the witness of the Spirit, with a larger measure of grace than before. Well, then, if it is not presumption for a soul who has once had this witness of the Spirit, to believe he is sanctified without this testimony when he consecrates as far as he knows, and then trusts in Christ to save, why, we ask, should it be thought presumption for one who has never had the witness to believe he is sanctified, provided he consecrate himself to God as far as he knows, and sees his duty, and then trusts in Christ to save him from all sin? Does God say that the believer, who has once had the witness of the Spirit, has any more right to claim the blessing by naked faith than one who has never had it, provided they both meet the terms, as far as they can see them, which is all that any one can do at the best? Where, then, is the difference? Is it because God

requires a sacrifice of us which is so difficult to make? Is entire consecration such an intricate matter that we cannot know when we have consecrated all until God testifies to the fact? Does he not tell us, in his word, as plainly as he told Abraham, what he does require of us? And we see no reason why we may not know as certainly as he did, when we have obeyed. But says one, "The heart is deceitful above all things," "and we cannot know the depths of our depravity until God reveals it to us." Very true; but does God say that we must see the full extent of our depravity before we can be sanctified? We think not. For no soul could endure such a sight all at once; whereas God requires an immediate surrender to Christ. How, then, could he be just in his demands, if the soul could not comply with them? Suppose God had told Abraham to place a goat, a heifer, a pigeon, etc., on the altar, at such a time, when he knew that Abraham just then did not know a sheep from a goat, nor a dove from a hawk, or a pigeon from a crow. Would it not have been an unreasonable requirement? And would it not be quite as unreasonable for God to say to us, "Now is the accepted time, now is the day of salvation,"—"To-day, if ye will hear his voice, harden not your hearts,"—"Come out from among them, and touch not the unclean thing," when he knows that our hearts are so deceitful that we are really in ignorance as to what the unclean thing is, or what his requirements are? Surely, then, if God requires present holiness, he does give light enough to see the terms now, and strength enough to meet them now.

Binghamton, N. Y., July, 1855.

NOTE.—WHAT IS THE WITNESS OF GOD'S SPIRIT?—We find the Spirit's Witness beautifully described by a modern writer on holiness, whose work is before us, from which we extract the following:—

"When this testimony is given, the clearness and strength of Divine light so fully and powerfully penetrate every channel of the heart, as to lay open to the mental vision the

entire moral aspect, and impress the whole inner man with the invincible persuasion that the reign of grace is complete."—[Holiness, by Wallace.

Necessity of Perfect Obedience.

AN ILLUSTRATION.

SAYS the Rev. C. B. Leupolt, a useful missionary in India, "I one day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and cried out, 'How can this be true, that whosoever shall keep the whole law, and yet offend in one point, is guilty of all? How can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven, because I have kept more than I have broken?'"

"In explaining these results, (says Mr. Leupolt,) I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by describing a scene on the Ganges:—The day was dismal, the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen, and the current rapid, the infuriated elements threatened destruction to every vessel on its waters; and no boat could outlive the storm for any length of time,—But see, what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore, to which the current is driving them. Could they but be drawn into this creek, they would be safe. Those on shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to the rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold on the chain, while those on the shore begin to draw

them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance; but when they are within a few yards of the land, one link of the chain breaks; I do not say ten links, but one link in the middle of the chain. What shall these distressed people do now? Shall they cling to the unbroken links? 'No, no,' exclaimed one of my hearers; 'overboard with the chain, or it will sink them the sooner.' 'What, then, shall they do?' 'Cast themselves on the mercy of God!' exclaimed another. 'True,' I replied; 'if one commandment be broken, it is as though all of them were broken; we cannot be saved by them; we must trust in the mercy of God, and lay hold on the almighty hands of Christ, which are stretched out to save us.' I frequently used this parable, says the missionary, and always found it to answer."—[Christian Guardian.

Prayer Effectual.

"CHILD, you are making bitter work for repentance!" sorrowfully said the good pastor, as his son defiantly repulsed him.

"I can't help it," was the reply, "if I don't repent, I shall get clear of the bitter work I'm thinking!"

"William, no more of this," replied the father in stern reproof. "Go directly to your room,—you will omit supper to-night and I wish not to see you till you can patiently ask my forgiveness."

William slammed the door after him, and went out, and the pastor paced his study with agonizing emotions. It was a grievous trial; his only son had disobeyed him, and, young as he was,—for he was but thirteen,—had added insult to injury. In vain had the father spent hours in expostulation; in vain had he punished him, and seemingly prayed for him in vain. His stubborn, rebellious spirit appeared farther than ever from yielding.

The good man was sorely perplexed; he was a rigid disciplinarian, and had faith-

fully required his son to obey him from his earliest accountability. He had carefully trained him up in the nurture and admonition of the Lord. It was his conviction, founded on observation, that unless the will of a child is thoroughly subdued before the age of three years it is rarely done subsequently. William had been subdued sometimes, and all his father's philosophy was at fault to account for his strange conduct. He felt that now indeed had his son reached a crisis: on the decisions of these moments his eternal destinies hung.

The boy's fair-haired mother was sleeping in Jesus, and his little sister—doveling of the household,—the fond father cherished, striving to brood and protect it with his own and the mother's love. Grieved and stricken, the pastor felt

"How keener than a serpent's tooth it is
To have a thankless child."

But William's case was no ordinary one; and the man of God set himself about his rescue with his might. He felt the impotency of human efforts, and betook himself to prayer. All through the long night watches he wrestled with the angel of the Covenant, pouring out his complaint with "strong crying and tears." The night wore away, and still the pastor agonized for the rebel boy. The wrestling continued even till the "ascending of the morning," and he, too, would not let the angel go except he bless.

The blessing came. While yet he was importuning with the King of kings, pleading the sure promises, a gentle knock was heard at his door; and when he had opened it, there stood before him his own "lost" William, "found" again through the grace of God.

"I've come, father," the boy faltered, "to ask you to forgive me, if you can."

"My precious son! come to my arms!" exclaimed the pastor, bursting into tears. "I gladly forgive you; but the great thing is to have God forgive you."

"I—I've tried to ask him, sir," said William.

He was indeed a true penitent, and made a full confession to his father, and now gives good evidence that he is a member of the fold of Emanuel.

Let no one despair. The Lord is still a prayer-hearing God, and the fervent effectual prayer of the righteous man even now "availeth much."—[Watchman and Reflector.

The Test.

BY A. M. F.

"ALWAYS bearing about in the body the dying of the Lord Jesus. That the life also of Jesus may be made manifest in our mortal body."

"And can I yet delay
My little all to give;
To tear my soul from earth away,
My Jesus to receive?"

She retired to her closet. In compliance with her promise to the beloved C., she took up the Bible. But it was done with a trembling heart. Kneeling, she laid it open in a chair before her. O, how ardently did she desire to be honest before God; and yet to find that it contained not that dreaded doctrine of Christian perfection. She had always pursued such a course in Christian duty as not seriously to offend, particularly her brethren and sisters in the Lord, and she still desired to do so. Searching thus, she read from the pen of St. Paul, "I am crucified with Christ." The true import of that word, crucified, for the first time flashed across her mind. "Crucified with Christ!" "What human mind," said she, "can fathom the meaning of these words? Is the same required of all Christians? Am I crucified? O, my God, what is before me? Can I be considered a fanatic, a changeling, one of the sanctified?" Then she saw that Jesus was not only rejected but despised. "Can I," she exclaimed, "be made partaker of the sufferings of Christ? Can I drink of his cup, and be baptized with his baptism? Can I grieve my dear friends,

pastor, brethren and sisters in the flesh and in the Lord? Then she began to realize that truth, "He that cometh unto me, and hateth not parents, brethren, sisters, houses, lands, yea, his own life, cannot be my disciple." O, had there been any hatred or coldness, anything but love exhibited, it had been comparatively easy. True, she had sometimes criticized them, and desired that they should see duty as she did, or in the course of years she had been, perhaps, a little hurt by them sometimes. But now she saw how much she loved them. Had it only cost herself a struggle, it would have been comparatively easy. But to disappoint, to wound, to estrange those who were dearer than her own self, those with whom she had walked for years in sweet Christian fellowship, who had loved, cherished, re-proved, sympathized with, and prayed for her, and had confided in her firmness, and whom, notwithstanding her many failures, and sins, she felt that she had never grieved. O, as her mind ran over these, with other things, the truth again burst upon her mind that she had never been crucified.

She saw, under the illumination of the Holy Spirit, that she had never, never borne a real cross, with the exception of her first attendance upon an anxious meeting. How did those imaginary crosses sink before the one now presented! There was no odium connected with joining the church of which she became a member. It was rather an elevation of character. With the exception of reading works of fiction, she found no right hand to be cut off, no right eye to be plucked out.

The principle of consistency alone would have led her to prefer the meeting for prayer to the party of pleasure. And when attending the latter, to preserve, in dress and manners, what she then considered a Christian dignity. The same principle of consistency would have prevented her, for a moment, harboring the thought of forming an attachment for one who was not a professor of religion. So that, upon

this point, whatever the case might otherwise have been, she was not even tempted. Consistency would also forbid her omitting duty at the family altar, or at the table, in the absence of her companion, when the responsibility of a household devolved upon her. For such omission would have been considered as lowering family dignity and regulations, as well as a mark of disrespect to the absent head; and particularly as she could use a book of excellent forms of devotion, if gentlemen were present, and thus avoid giving offence.

O, her heart sickens as she looks back and sees poor hateful self always before her, and so regarded in all religious duties. But then she saw it not, and the sin of ignorance God mercifully bore with.

True, she was sincere, and delighted in these exercises, and, as she supposed, did them heartily, as unto the Lord. Yet how low were her conceptions of Christian duty! She would not, for any consideration, have failed in what she considered as expected of her as a professor of religion. She cannot recollect refusing to pray, or to perform any other similar duty when called upon. In all this, there was much enjoyment, but no crucifixion.

When blessed with precious little immortals, they were successively consecrated to Almighty God, in prayers, tears, fastings and holy baptism. Solemnly, in their name, did she renounce the world, the flesh and the devil, while they were sealed with the precious seal, or "sign of the cross," in token that, thereafter, they should not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto their life's end."

O glorious, glorious privilege!

But, in all these things, there was no crucifixion. But farther still. Some two years previous, she had been more fully aroused to the condition of the poor heathen. She had devoted herself to the Lord for this work. The hope of being

permitted to go out as a missionary filled her whole soul. Her husband had once been called to the work, and had devoted himself to it fully and forever. But, while waiting, he was favored with successive revivals in institutions of learning, of which he had the care. And, through the influence of Christian friends, he was led to believe that he could do more in this than in any other way to promote this blessed cause. O, why will poor, short-sighted man be more wise than God? Though the cause was, in a great measure, overruled for good, and a large number, who were converted under his labors, were imbued with a missionary spirit, and several were called and went forth as laborers, yet, by degrees, a dearth came over his soul, and, for several years, he was less and less the means of the conversion of sinners. While in every situation, something seemed to say, You are not in your place, and it seemed impossible for him to feel settled, even in the most desirable situations.

This, perhaps, conduced greatly to wean them from earth. These considerations also gave her strong hope that they might yet be permitted to tread a heathen soil. Her whole heart was drawn out for the dear Nestorians. One of her fellow pupils at Ipswich, Mass., now Mrs. Perkins, was among them. Every line respecting them was seized with avidity, and, if there was a person whom she envied, it was her. With a full soul and strong hope would she sing:

"In the desert let me labor,
On the mountains let me tell,
How he died, the blessed Savior,
To redeem a world from hell."

Frequently, and with many tears, did she consecrate herself, and her little all, to this work. This, she honestly believes, she would have preferred to any other possible situation. She often laid the case, with many arguments, before her dear companion. She prayed earnestly that he might be brought to see it his duty, as she felt it hers, to sell their delightful home, give all

they possessed to the Board, take their two dear children, and go forth, bidding their lovely native land farewell, to labor and die among the heathen.

There might have been some poetry in her feelings, but still, though most unworthy, it was her full conviction that this consecration was of the Lord.

After many struggles, it was given up, stipulating, (with reverence does she use that term) with her blessed Lord, that if, like David, she was rejected, her dear children might be raised up to build among the poor heathen the spiritual temple. This was recorded on high, as she humbly believed, and, though a mother's heart felt, yet she could say, "The Lord establish his word."

Now, well she saw that she (she does not say others) could have passed through all this, and yet self never have been crucified; not have hung upon the cross.

Ah! the all-wise God knew her heart, and had an humbler path for her to tread. Now in this solemn hour of the Holy Spirit's searching, as her mind ran swiftly over this, yea, her whole Christian course, the truth, with power like an electric shock, burst upon her, that she had never, never been crucified with Christ. A kind of horrible foreboding seized her, strangely mingled with an indefinable impression that here might be found a treasure, yea, holiness as a reality. Still her whole soul shrunk instinctively from the search. Ah, the earnest, faithful C. was praying with that faith that doth the mountains move, that she might be "led into all truth."

In vain did she regret that this subject had been brought before her; that she had not refused to hear one word upon it. It had been brought before her, and she had heard. And now she found that she was held accountable for additional light. That access, which she had before enjoyed in prayer, was now denied her. And when she approached the throne of grace, the soft whisper of the Holy Spirit seemed to

be, "Are you willing to know the whole truth, to embrace it, to be crucified?"

Instantly, the consequences of finding this dreaded doctrine a truth struck her mind with a degree of force and vividness given, no doubt, by the arch-enemy. Her beloved Christian friends all stood aggrieved before her, particularly a widowed sister, whose cup of sorrow seemed already full. The ruin of personal influence and worldly prospects (as she, with her companion, were engaged in a seminary) stared her in the face. With an anguish of mind before unknown, she rose, and left the altar of prayer, endeavoring to quiet conscience with this petition sincerely offered, "O, my holy God, do not permit me to be led into error. Thou knowest the blindness of thy poor creature. O, lead me. May I be one of the meek whom thou hast promised to guide in judgment, and to teach thy way."—[Beauty of Holiness.]

What a Dying Man said to his Friend.

LAVATER mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you, in a few words, that I have not led the life of a Christian.

"I have not been a hypocrite—not what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart.

"We have not been Christian friends. The love of Jesus has not dwelt in us. Our friendship was not founded on him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God, an ever-destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it, when at the gates of death, it begins to be sensible of the

eternity of God, of Christ's unspeakable majesty, and his incomparable humility. O my friend! That passion has caused me a thousand tears of unutterable grief. Un-speakably have I been afflicted by every impulse of that monster, now I am on the brink of eternity! O, how very true are those words of my Savior, "Whosoever shall exalt himself shall be abased." Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend! Heaven and earth shall pass away, but not the words of Christ. How my best actions dwindle away on the brink of the grave! How horribly are my faults and foibles, which I formerly thought little, towering up! Alas! how little do we know ourselves, though the bustle of life be ever so gentle! O, how dreadful is the stillness of death! How terrible the heavy load of our own heart! Creator! Father! What name shall I give to thy mercy which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences they produced to me and others? THOU ART—YES! THOU ART LOVE."

LEARN THIS.—The more you suffer for truth, the nearer you get to Christ. He hath his reward who sunders all ties of life and love that hold him back from God. The stronger and dearer the ties, the greater his reward. This is no dream of zealots, as I once supposed, but it is reality; the one great reality which I have proved, in which I now live, and in which I rejoice with joy that flows like a river perpetually into my soul.—[Ironthroe.]

LEAVE all and you shall find all; for every thing is to be found in God, by him who, for the sake of God, despises every thing.

HE who has learned to seek nothing but the will of God, shall always find what he seeks.

Extract from a private Letter

TO NATHAN BANGS, D. D.

[A communication from this same correspondent has once before appeared in our columns. Though by no means of the opinion that every religious letter should appear in print, we think the rich experience of the writer, and the energy with which she expresses her views, entitle her communication to an insertion; and we doubt not that it will be perused with pleasure and profit by our readers.—Eds.]

MY DEAR BR. BANGS.—Your last I received, after sending two previous. Every word comes as a divine benefaction, to cheer my loneliness, and make plain paths for my feet. For a moment, a cloud of darkness past my mental vision, and I felt sad to think of the contrast of my present and former situation with all the privileges of the highest grade of Christian society in which you now live. What a nucleus, what a cluster of bright stars surround you, reflecting the glorious light of suns, all differing in magnitude, yet receiving light from the central sun! While here, I am alone, from day to day, with all the past before me, communing with God and my own soul, looking into the intricate windings of my own heart, seeing what thoughts are passing there, and feeling more deeply the debt of grace in renovating a nature so far from the divine purity of Him who died to restore and sanctify it for his own glory. Tears gush to my eyes while I write. I could fall prostrate before the Lamb of God, who shed his blood to wash away the stains of sin so deeply dyed in my own soul, and praise him for all his mercies bestowed upon me.

I should love once more to enjoy that sweet fellowship and communion of spirit with you on earth before the scene closes with us.

I think God has lengthened out your life for the work you are now accomplishing for him. I do rejoice in it greatly. O, may he still spare you for the great plan of full redemption in the blood of

the Lamb; for I think no small degree of heresy has crept in among us on that subject.

The most of my former circle of friends in the city have floated off into the infinite sea of endless bliss. Others who live have widened out, perhaps, like the circling wave, and spread over a surface so large that I could never trace them back; this earth is full of change!

I hear the voice of God in these solitudes. He speaks in the dying cadence of the passing breeze, in the rustling of the falling leaf, borne off by autumnal winds, in the melody of birds, whose notes go up to heaven so full of love, of joy, that it seems like spring-time with them. But there is a pensiveness in their joyful notes to me, like a requiem for the dead—for the loved and lost are associated with their strains.

God is love, and "he doeth all things well." Not for a moment do I doubt his particular providence, which has led me, as it were, blindfolded along in a pathway I knew not, although, for an instant, a temptation crosses my mind, when in contrasting my loneliness with those social, religious privileges so highly prized by me. If there is anything on earth which has a charm for me above others, it is Christian fellowship with superior minds. I know where there is a union of moral and intellectual power, the most good can be accomplished for the salvation of the world. You live in the centre of the prismatic rays, where its melting, dissolving influence is felt; but you cannot tell how those feel in those distant, widely divergent ones, so pale and thin as almost to appear colorless. I believe in a concentration of power to effect any particular or general good in society.

I try not to be idle in my master's vineyard, and have a few friends of choice spirits, only too fearful of owning what Christ has done for them.

I have received great comfort from reading the experience of the Rev. Charles Per-

ronet of late, a short biography among the preachers of Wesley's day. His life was deeply hid with Christ in God.

He appeared to have wonderful views of the atonement, and the divinity of Jesus, and worshipping him, in whom dwelt the fulness of the Godhead bodily, and he drew from that fountain richer supplies of grace than in the distinctive operations of the Trinity. I have felt something of this in the late manifestations of divine love upon my soul at my private altar.

"But O, the glories of that mind
Leave all our soaring thoughts behind:
Thee, while the first archangel sings,
He hides his face behind his wings;
And ranks of shining thrones around,
Fall worshipping, and spread the ground.

My heart is full, my eyes fill with tears, at thoughts of such dazzling glory as fills all heaven, and yet, through Jesus, reaches me, poor worm of the earth, unworthy the notice of his eye. But he says, in his word, "Ye are complete in him, which is the head of all principalities and powers." I believe his word that, in Jesus, we are made pure and spotless by his most precious blood, that we may worship him in spirit and truth, in the very beauty of holiness.

It is natural for the soul to go out after human sympathies of this higher life; to express thought and feeling to a responsive spirit. But I do know that, where none of these aids are afforded, that Jesus is sufficient of himself to supply all our wants, and fill every faculty of the soul with his divine fulness.

O, these fadeless and undying faculties! What aspirations after the beautiful and good as it is in Jesus! There is nothing truly beautiful or good without the warm touches of his divine pencil spread over their charms. Without him, the world is a shadow, no satisfaction in it.

When I begin to write to you, I feel like talking forever. One thought suggests another, until I see no end. By and by, earth, time and distance will pass away,

and the buoyant spirit will rise free and disincumbered, to participate in the full fruition of God; and it appears to me that communication of thought will not be one of the least of our pleasures; for its privation now causes me many tears and writtings.

Your little book gives me real food for the soul. I can read it every day, and find instruction.

I hope your health still continues good. How pleasant it must be to walk among such a host of descendants, children, and grandchildren! while I am alone, like a leafless tree lifting its bare limbs to the wind.

S. B.

The Saint's Present Enjoyment of Life Everlasting.

A TRIBUTE.

SINCE writing my three articles preceding this, under this heading, I have, in an unexpected and awful hour, been called to test the permanency of the foundation upon which those stand in this life, who believe themselves to be living the life everlasting. While writing these articles, the thought often occurred to me that they would be a consolation to my husband when I should have passed the bounds of human sight.

But it was for myself I was writing, and not for him. He has a brighter page to read. His reading was one evening on earthly pages, and the next, it was in the archives of heaven. And I was not there to see him turn his eyes from the earthly to the heavenly. O, that I had been.—Will God forgive me that I cannot yet suppress the wish, though he allotted it otherwise.

God only knows how much of suffering the human sympathies are susceptible of. His eye is pityingly upon their strugglings, while his providences are dealing with them. Why should not I, whose soul had been familiar with his in all its

emotions, for years—why should not I have been with him, sharing the great emotion that must fill his soul as he was passing from one world to another? And especially as I had been waiting for days before leaving him without any hindrance to my going more than existed when I did go, why did I not wait a little longer, so as not to get just so far from him that I could not get back to see him depart? It is because this is not the last that I shall see of him.

We will review the whole scene in the converse of some coming day. I shall understand it then as he does now. The more largely I drink of the truths of everlasting life, the greater are my consolations. Should I sit and weep an hour, I might arise unconsolated; but do I look steadily to heaven for a few moments only, and contemplate him in his immortal state who was with me so lately,—really a sharer in my earthly existence, as God understands it, I do not fail of the largest consolations.

The belief that he is living above, the same life that he began here below, and that I have begun here the same life that I shall live there, prevents the feeling of vast separation which other views might allow. Could any one speak of deprivation? So can I. Had any one a husband upon whom she could look with unmingled comfort,—one early consecrated to God,—who had kept himself "pure" from his youth up,—who had devoted the freshest of his energies to the highest well-being of his race; and who would, with the finest sensibilities, scrupulously withdraw from the approach of anything that might militate against the cause which has this for its object,—who was as the angel of God to her to guard and guide her, and has she come to feel that he has gone from her never more to return? and from whom she can never, never again receive the timely epistle that used to relieve the sense of absence, and help dissipate the loneliness of the time when he was gone? I am one in such a case.

Does any one see a vacancy at the family altar which appears greater to her than all the circle that may be left? So do I. And is there a voice missed whose sacred song filled the house with melody at early morning, and at the hour of family devotion, and at the vesper hour, and which, in select reading, was often heard like refreshing music at intervals in labor? The silence in no house can speak more directly to the heart than does this continued silence here speak to mine.

Does she, who has been wont to see her husband sit among the ministers of God when at the house of worship, see one and another of Christ's ambassadors come to the sacred altar to perform holy offices, and look in vain for him with whom her own heart always came? So do I look.

Could any one think of her husband as a most diligent laborer in the great moral vineyard, "sowing beside all waters"; who, though with sensibilities too peculiar to bear the repulses of a pioneer, was nevertheless instrumental all the while in sealing souls for eternal life by reviving the faint, supporting the feeble, and applying excitants to such as were heavy, and breaking bread to those whose spiritual hunger compelled them to stretch forth the hand, with the enthusiasm of a martyr, until his strength was gone; and now knowing that his work is done—she can see it no more—she can hear of it no more? I am one of such.

Has any one a remembrance, speaking at almost every moment of the day—in the time of the inviting walk, and the pleasant ride—in all the little variations of domestic life,—in the coming and going of all who come and go, to remind her of peculiar care known only in the most faithful love, which she and her children have once enjoyed from a heart and hand from which there comes now no more expression? And is her heart not only full of the most sacred remembrances, when the sick hour comes, and she finds her physician and comforter gone, but her room, the library, and the entire house, and garden, and

yards, where she finds the pressed flower to note an occasion; or the precious thought recorded, or marked upon the printed page; or some handiwork for convenience and comfort and adorning,—all so many memorials of one gone beyond sight—gone beyond hearing? I am among those who have all these, and more.

Does a mother feel, as she takes pleasure in her children, or has pain for any reason on their account, that the father of these her children is to be here no more to share with her this pleasure and this pain, which she had always seen him so quickly alive to?—that never more the father's hand is to go with the mother's in leading these children along through life, just in the tender age when they most need it, providing for them, and directing them? Is there a mother in this case, saying, This—this is loneliness? So am I saying.

Ah, the heart has a great deal of delicate machinery hidden within its recesses, which is never known to be there until its own occasion comes to set it in motion. But whither shall we turn but to heaven? Wherein we have less of the earthly, we have more of the heavenly. We never before had the most peculiar love of an altogether immortal being as we have it now. And we know not what power a disembodied spirit has to operate for our good.

Though he who used to come in so often, with his hands laden with blessings for us comes no more, and he whose interested look showed the finest susceptibilities for giving and receiving happiness can smile upon us no more, yet how do we know how often he sends his gifts and his smiles by those who can come and do come to comfort and cheer us? And he who ministered below at the altar of God takes his circuit now in ethereal space. *And he has no more to reckon with his fellow-beings in dollars and cents, to get a remuneration for his labors, a necessity which his sublimated soul was always averse to; so much so that, were he not as likely to forget his*

own due as that of another, this trait of character might have been construed into an evil one. But his reward is now full, and needs no reckoning. And the omnipotent consolation for me is, that God is eternally good and infinitely wise.

ELIZABETH WHITNEY TRUE.

June, 1855.

Poetry.

HEBREWS II. X.

Perfect through suffering! Is this the path
My Savior trod?
And shall I shrink to follow thee,
Thou Lamb of God?
Perfect through suffering—the heart may faint
Upon the road,
And flesh and spirit both may fail,
Yet hope in God.
Perfect through suffering—the gold refined
No dross remains;
And o'er the furnace watcheth One,
To guide the flame.
Perfect through suffering—a bright reward,
Before thee lies;
Gird up thy loins to run the race,
Then seize the prize.
Perfect through suffering—the countless throng
Of saints in light,
Through tribulations great have come.
Afflictions fight. [white
Perfect through suffering—their robes made
In Jesus' blood,
The tears from every eye are wiped;
They reign with God.
Perfect through suffering—the conflict o'er,
The race well run;
A crown of immortality
And joy is won.
Perfect through suffering—is this the path,
My Savior trod?
Then welcome be its fiery cross,
It leads to God. E. G.

[N. Y. Observer.

THE BOOK OF LIFE.—it is a great and glorious work! Every year is a volume, every month a chapter, every week a page, every day a paragraph. Study it well!

Finney's Letters to Ministers.

NUMBER II.

TO MINISTERS OF THE GOSPEL OF ALL
DENOMINATIONS.

BELoved BRETHREN: In my last letter to you, I glanced very briefly at the present state of the church, and promised, in this letter, to notice some of the reasons for this state of things, as they present themselves to my own mind.

1. I would humbly inquire whether ministers themselves are not, in a great measure, under the influence of sensuality. Is it not true, my brethren, that we are given up very much to the influence of our appetites; that many of us indulge ourselves freely in the use of those things that give the flesh dominion over the soul? Are not ministers, as a general thing, so far sunk in sensuality as to be in a great measure blind to the influence of the body over the mind, both with respect to themselves, and also with respect to the church of God?

2. Are not many of us exceedingly ignorant in regard to the physiology of our own bodies, and of those dietetic habits which are most congenial to bodily health? Are we not exceedingly ignorant or utterly unmindful of the necessary connection between health of body and health of mind? Is it not true, my brethren, that the mind is, in this state of existence, dependent upon the physical organization for all its developments; and that every transgression of physical law tends strongly to a violation of moral law? This is known to be true as it respects the use of alcohol. But is it considered, even by ministers, that it is equally true in regard to every other abuse of the physical system? Are ministers aware of the immense number of causes of spiritual declension and backsliding which are at work in their congregations? Almost every one knows, at the present time, that what used to be considered the moderate or temperate use of alcohol, renders spirituality impossible. But is it understood and believed, even by min-

isters themselves, that the same is true, to a greater or less extent, of gluttony, of the use of narcotic substances, and of innutritious substances in general? The same general law prevails in reference to them all, that the use of any and every one of them is a violation of the laws of the physical system, an injury to the nervous tissues of the whole body, and always and necessarily abridges the capability of the mind in proportion to the extent of the abuse. These causes of backsliding are almost innumerable, producing their results with just as much certainty as alcohol, though the connection between the abuse and the result is not so palpable in the one case as in the other.

3. Is it not true that the ignorance and silence of the ministry, in respect to the influence of the flesh, and the means of keeping the body under, and bringing it into subjection, are leaving the church quietly to slumber over these inevitable causes of backsliding, without knowing what is the matter? For myself, I must say that my ignorance and silence on these subjects were a great hindrance to my own spirituality, the cause of frequent temporary declensions and spiritual bondage. I never made, as I can now see, any perceptible advance in real piety until my ill health, and other circumstances, turned my mind to look these causes of backsliding fully in the face, and put them away.

I am frequently amazed that I so far overlooked all those passages in the Bible which speak of the influence of the flesh upon the mind. The three great enemies of the soul are represented in the Bible as the world, the flesh, and the devil. I used to preach against the world and against the devil, and warn Christians against their influence; but I must say with shame that I knew but very little of what was meant by those warnings in the Bible against the influence of the flesh. Such passages as these were not deeply pondered and well considered by me: "The fleshly mind is enmity against God." "To be carnally"

or fleshly "minded is death." "If ye live after the flesh, ye shall die." "Therefore mortify your members which are upon the earth." "He that is Christ's hath crucified the flesh, with its affections and lusts." "I keep under my body, and bring it into subjection." "Be ye not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." "He that soweth to his flesh shall of the flesh reap corruption." "They that are after the flesh do mind the things of the flesh." "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

These, and multitudes of other passages of Scripture, I must confess with shame, have been till recently very much overlooked by me; i. e. I did not ponder and well understand their meaning. And I can now see that I confounded the influence of the world and the devil with that of the flesh. I am now fully convinced, however, that the flesh has more to do with the backsliding of the church than either the world or the devil. Every man has a body, and every man's body, in this age of the world, is more or less impaired by intemperance of one kind or another. Almost every person, whether he is aware of it or not, is, in a greater or less degree, a dyspeptic, and suffering under some form of disease arising out of intemperance. And I would humbly ask, Is it understood and proclaimed by ministers, that a person can no more expect healthy manifestations of mind in a fit of dyspepsia than in a fit of intoxication? Is it understood and preached to the church, that every violation of the physical laws of the body as certainly and as necessarily prevents healthy and holy developments, in proportion to the extent of the infraction of physical law, as does the use of alcohol. In short, my brethren, do we understand, sufficiently consider, and proclaim the fact, that man is a compound

being; that his soul is entirely dependent upon the physical system for all its manifestations, and that, therefore, unless we eat and drink for the glory of God, or in such a manner as to promote our highest physical perfection, unless we render our "bodies a living sacrifice, holy and acceptable," it is naturally impossible that our souls should prosper? I am convinced that the temperance reformation has but just begun, and that the total abstinence principle, in regard to a great many other subjects besides alcohol, must prevail before the church can prosper to any considerable extent. I regard it as a settled and unalterable truth, that, until the physiological and dietetic habits of men are corrected, spiritual declensions and backslidings are inevitable. The laws of the physical system are the laws of God. They must be searched out and proclaimed by ministers, and obeyed by all men who expect to have their souls prosper.

I want to recommend to my dear brethren the careful, and prayerful, and repeated perusal of Graham's Lectures on "The Science of Human Life." I have been greatly edified by a careful perusal of those lectures. My health and the providence of God had, before their publication, led me to read whatever came within my reach upon these subjects. But still I felt the want of much instruction which has been, in a great measure, supplied by this work. In recommending this book, I do not mean to say, that I regard every thing said in it as exactly correct. Yet, as a whole, I consider it invaluable. I thank God for it. It should be read in every family, and persons of every age should, as far as possible, be made acquainted with its contents.

One thing more, in relation to this point, my brethren. Let me recommend to you to adopt and practise principles just as fast as you are convinced of their truth; and that, in your families, pulpits, and in all your ways, you hold up the light upon physical and dietetic reform. O, my brethren, I beseech you, turn not away from this

subject as of little importance. I greatly sinned in this respect. I might have been instructed much earlier than I was, and saved much of strength and life for the service of God, had I been prepared to search out, embrace, and practise the truth in every department of temperance.

It is manifest that Paul regarded dietetic reform as essential to thorough and permanent moral reform, and was in the habit of preaching and insisting much on this subject. In writing to the Philippian church, he says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Now it is worthy of all observation here,

(1.) That he had often warned them on the subject of making a God of their belly, before; and now, finding them so obstinately persevering in their sensuality, he told them again, even weeping, that they were the enemies of the cross of Christ, and that the evidence of this was that they made a God of their belly, and gloried in those habits of living that were a shame to them. Now if Paul, nearly eighteen hundred years ago, warned the Christian church often upon this subject, and wept over the sensuality of Christians, certainly it should be thought by ministers of some importance at the present time.

I beseech you, let no one say this is legal, and has nothing to do with Christian liberty. This is a sad and ruinous mistake. The fact is, there is a necessity founded in the very constitution and laws of our compound nature, for our knowing and doing the truth in regard to all our bodily as well as intellectual habits. And the gospel can no more save us from the necessity of correct physiological and dietetic habits than it can save us from the necessity of abstaining from the use of alcohol. It is only through a proper knowledge of and obedience to the laws of our being as we are constituted, body and soul,

that the gospel has any power, and, I may add, any tendency to save us.

4. Is not another cause of the state of the church owing to a lamentable want of spirituality in the ministry? I will not here enter into the discussion of the causes of this want of spirituality. But, brethren, is it not true—do not our closets attest it—do not our own consciences attest it—that we live, in a great measure, in a state of spiritual bondage, and altogether too far from God? Do not the most spiritual members of our churches perceive, and in secret grieve and weep over the manifest want of spirituality in our prayers, preaching, and daily conversation? Do they not perceive that our conversation is not in heaven; that we do not daily walk with God; that we have not that deep spiritual experience and acquaintance with Christ that enables us to feed the lambs and sheep of the flock with that spiritual food and heavenly manna which they so much need? Beloved brethren, is it not true that the most spiritual members of our churches are sighing and crying over the great want of spirituality in the ministry, and that, while they treat us with respect, they look upon us with compassion, and, in reality, have very little confidence in our ability to guide them? They respect our station; they love us as men. They perhaps regard us as Christians. But, beloved, I have good reason to know that great multitudes of the most spiritual members of the church regard their ministers as exceedingly in the way of the advancement of the cause of true religion through a lamentable want of spirituality. I am ashamed to say this; I mourn when I think of it; I am almost afraid to say it, lest blustering and hypocritical professors of religion should make it an occasion of censoriousness. And yet, beloved, somebody ought to say it. Our most spiritual members dislike to say it to us. They fear that it will not be well received; that it will be taking too much upon themselves to reprove their minister; that it will be regarded as an evidence

and an instance of spiritual pride; and they fear, perhaps, that it will do more hurt than good. They therefore pass along in silence, but with sorrowful hearts. As often as the Sabbath comes, they go to and from the house of God with mourning. They see us through the week. Our spirit, and temper, and deportment, often shock and grieve them, and they fear that we have mistaken our calling. O, brethren, be not offended at what I say. I say it in love and in grief. How long shall this be so?

5. Are there not classes of passages of the most spiritual and important character, upon which we cannot preach, dare not preach, and should be regarded as hypocritical if we did preach, until we reform our lives and habits? Are not our own lusts, and lives, and habits, virtually leading us to temporize on the subject of self-denial, bearing the cross, contempt of the world, and many of the most important subjects, upon which the church of God need to be instructed?

6. Is there not a great error among ministers, and in their families, in respect to conformity to the world? Are not their wives, and sons, and daughters, as well as ministers themselves, in many instances, shockingly conformed to the world? Is not this the case so much that we cannot preach against conformity to the world without being turned upon by our hearers and churches with the just retort, "Physician, heal thyself?"

Now I know that when there is in reality no fault in this respect, the wicked heart is apt thus to retort and to shield itself, under any thing and every thing, and nothing, rather than abandon sin. I have often observed, that when ministers preach against conformity to the world in things that are useless, and even pernicious, professors and worldlings are disposed to complain of them for allowing themselves to possess even the necessities and little conveniences of life. They refuse to make any distinction between things really useful and

necessary, and things useless, unnecessary, and even pernicious. In one instance, a professor of religion, who was reproved for squandering Christ's money, and injuring his health in the use of tea, replied that if he gave up his tea, the minister, on the same principle, ought to give up his chair and use a stool.

But, brethren, there is a broad distinction, and one, after all, that commends itself to the conscience and common sense of mankind, and which we can compel them to see, between things useless or pernicious, and things really necessary or important to our happiness or usefulness. I would be as far as possible from suggesting that ministers have not a right to the necessities and comforts of life, as well as other men. But in regard to extravagance in dress, tight lacing, injurious dietetic and physiological habits, conformity to the fashions of the world, and many other things, are not some of us and our families greatly in fault? Do not understand me, dear brethren, as excusing myself in these respects, for, by the grace of God, I intend to look well at home on these subjects.

Now, brethren, is there not altogether too much silence among ministers in regard to conformity to the world; and is not this silence, in a great measure, owing to conscious fault on our part, or on the part of our families, in these respects? Do not ministers connive at the extravagance of the church, and, in a great many instances, allow them, unreprieved, to squander Christ's money upon their lusts, lest, as I have said, if they reprove them, they should meet the just retort, "Physician, heal thyself." Beloved brethren, do we take pains enough to be "examples to the flock," in every respect? Do we see to it, that not only in our own, but in the spirit, deportment, habits, and lives of our families, there is such a conformity to the principles of the gospel as "to commend ourselves to every man's conscience in the sight of God?" I must say, that for myself, I am grieved, when I see the wife or the daughter of a

minister follow on in the wake of fashion, and when the families of the ministers of Christ, instead of firmly resisting the tide of desolation that is inundating the world, fall in with, if not take the lead, in the extravagancies and worldly mindedness of the church. Beloved brethren, are we aware how much we and our families are watched, and our spirit imbibed by the church and the world? Do our wives, and sons, and daughters, understand how much they abridge our influence and tie up our hands, if they set an example of worldly mindedness? How can we preach against abuses and things we practise ourselves, and freely admit in our families? I have not said this because I do not suppose there are many godly ministers, who are in a good measure alive to all these things. Nor do I say them because I have not been in many respects guilty myself; but, on the contrary, because I have, and because I have witnessed them in such numerous instances, and because I regard them as a great hindrance and a great grievance to the church of God.

I cannot pursue this subject further at present. I hope to be able to write you again in the next number of the Evangelist.

Your brother,
in the bonds of the gospel,
C. G. FINNEY.
[Oberlin Evangelist.]

THE POWER OF GOODNESS.

"There is a grace in goodness that outshines
The pomp of kings. 'Tis loftier than lines
Of beauty. It commands the soul with all
Its deep affections—it becomes the brow
Better than coronals of gold—the proud
Kneel at its shrine; and wisdom, who hath
ploughed
The sea, and traced the sources of the streams
That feed it; who hath realized the dreams
Of fancy in her developments, and borne
The past upon her palm—e'en she hath gone
And bowed herself to goodness."

A man's heart deviseth his way; but the
Lord directeth his steps.—[Proverbs.]

Experimental Holiness.

BY A. A. PHELPS.

AT the age of thirteen, I voluntarily approached the bedside of my mother, a few days before her death, and solemnly promised her that I would endeavor to lead a Christian life. My resolution was confirmed by this step, and I eagerly sought the evidences of Christianity in my own case.

I did not seek in vain. My extreme timidity kept me from disclosing my feelings to others; but God was working with me by his providences, and in me by his Spirit. During the summer of 1850, after I had closed my fourteenth year, I obtained the desire of my heart,—the clear evidence of pardon and acceptance with God.

Not many months had elapsed when I came in contact with a young brother Cooley, who, having had his mind awakened to the subject, was seeking the blessing of entire sanctification. As a Christian brother, warm in the love of Christ, and panting to be useful, he freely disclosed to me his feelings, and tried to enlighten my mind to see the deep things of God. From his lips I listened to the first words I ever heard on the subject of personal holiness.

At first, my mind was dark; my ideas were vague; my position was sceptical. God blessed the instrument, however; my infidelity fled; and I soon felt the force of the truth, that a man may be freed from all sin in this life.

An important step was gained. A partial victory was won. Satan trembled at his prospective defeat. For when it was fairly settled that it was my privilege to be holy, the subject was soon presented in the light of positive duty.

This seemed to be a scriptural view of the matter, for the reason that a freedom from all sin would untrammel my spirit, and prepare me for greater usefulness in the world. And I saw it to be my "reasonable service" to do all I could to honor

Jesus and save souls; or, in other words, to "glorify God in my body and spirit." This claim of God extended over my entire being, and how could I refuse to meet it, and yet be clear?

With this conviction deeply impressed upon my heart, I set about the earnest work of seeking salvation from the last remains of sin. Day after day I sought, with frequent prayers and falling tears. My eyes were opened to discern my want of entire conformity to the divine image, and this obvious deficiency drove me to importunate prayer to have my wants supplied.

The lonely forest often witnessed my groans and tears; while the silence of a wintry night was frequently broken by my earnest cries after a clean heart. It is evident, however, that I partially failed to apprehend the scriptural way of full redemption.

So far as unreserved self-consecration was concerned, I had complied with the terms; but, instead of leaving the sacrifice upon God's altar, and trusting the immutable promise of Jesus for its acceptance,—instead of looking to God for the consuming fire to descend upon the offering I had made, I rather trusted to fire of my own kindling;—I sought salvation by works.

Just at this time, "The Way of Holiness," by Sister Palmer, was put into my hands, which I eagerly read through twice, receiving encouragement and light touching the way of faith. Still I struggled on.

At length, my faith seemed to take a new hold of God one day, and I partly saw through the cloud. The conviction fastened itself upon my heart, God is doing the work; he is making an end of sin! I held my soul to this point till the 15th of December, 1850, when, in the silent watches of the night, the Holy Ghost came upon me, in its flaming baptism, and the assurance was given in unequivocal terms, "This is holiness."

A heavenly sweetness came over my soul, like which I had never before expe-

rienced. I was inspired with speechless joy, while I wondered at the amazing grace of God. The spontaneous language of my overflowing heart was:

" 'T is done, thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

From that point I went on for some time, walking in the light, and consciously growing in grace. But I was a homeless boy, but fifteen years of age, thrust out among strangers, to wade through poverty's vale, and to meet the chilling and contaminating influences of a frowning world. Add to this, I was unacquainted with a single person who professed to enjoy the sanctifying grace of God; although I knew numbers who belonged to the M. E. Church.

Had I been taken up into the arms of faithful fathers and nursing mothers, who, with holy hearts, were carrying out the professed object of the Methodist organization, viz.,—to spread scriptural holiness over these lands, I have no doubt that rapid progress would have marked my course, while I ran "up with joy the shining way,"—the King's highway of holiness.

As it was, however, after the lapse of months, I gradually lost the evidence of my complete salvation. I was not satisfied, however; and I bless God I could not be, with anything less than an entire Christ. After having proved for myself

"The plenitude of gospel grace,
The joy of perfect love,"

how could my spirit rest without the fullness of God's love, even though I saw the mass of my brethren, with folded arms, manifesting so little concern for their personal purity? It was enough for me to know that Jesus could save, even to the uttermost; and, moreover, that my usefulness as a Christian depended upon my likeness to Christ. With this fact staring me in the face, I sought the re-baptism of the

holy Ghost, and rested not till I knew Jesus as my complete Redeemer.

I cannot particularize further. Suffice it to say, the subject of holiness has since occupied the first place in my head, and lain nearest my heart. To me, it is fraught with the liveliest interest. It is beautiful in theory, and blessed in practice. And, although I have not enjoyed the uninterrupted evidence of my entire salvation from sin, since I bathed my soul in the cleansing fountain, yet, for more than a year, I have felt the almighty Jesus to "be of sin a double cure," saving from wrath, and making me pure. And still, though a stripping in years, and a convert in grace,—though a "pilgrim and a stranger," on the earth, I feel the blood applied which washes white as snow. Glory to Jesus.

A Voice from the West.

SALVATION IN IOWA.

It is but a few months since the writer came to Iowa, from one of the Atlantic states, and, though she felt that she was going far, far west, yet, believing she was in the order of God, she came cheerfully, gladly. It was her fixed resolve to witness boldly for Christ at her first opportunity. This she did, without knowing whether one sympathizing soul heard her. She knew not how to approach strangers, as she did old friends. The forms of worship were different from those to which she had been accustomed. But One meets his people here as elsewhere. God is unchangeably the same, Christ is unchangeably our Savior, the Holy Ghost is unchangeably our Sanctifier, here, as everywhere; and here are many who rejoice in the full work of both these holy agents. In a recent love-feast, several testified to the efficacy of the blood of Christ to cleanse from all unrighteousness. Praise the Lord! Salvation is free and full in Iowa.

While I am writing, our beloved pastor lies, apparently, near the gates of death, re-

joicing in the great salvation which he has long proved, and labored to spread.

Our cherished institution, the "Iowa Wesleyan University," is on the side of scriptural holiness; several of its faculty and students being "living epistles," known of all.

Where should God be worshipped in spirit and in truth, if not in this favored portion of our land, and among this moral people? Where should he be loved with all the heart, if not in the great and glorious west? Here we have every natural proof of his goodness and his love. The "Guide" finds its way to our tables, and is read by very many here, with great profit. Not that the blessed doctrine it inculcates has no opposers among us, as in other sections. Every where "the carnal mind is enmity against God;" but they that are for us are more than they that are against us. We are trying to maintain the spirit of prayer and self-sacrifice, and to get our souls fully baptized from on high, and to receive power to reach those hearts that are yet indifferent to the precious truths that we love. O that all could see, as do the pure in heart, the utter emptiness of display, and the glory of inward purity!

M. J. A. K.

Mount Pleasant, Iowa.

BEAUTIFUL PASSAGE.—The following is from the pen of Walter Savage Landor:

"The damps of autumn sink into the leaves, and prepare them for the necessity of the fall; and thus insensibly are we, as years close around us, detached from our tenacity to life by the gentle pressure of recorded sorrows."

A BEAUTIFUL THOUGHT.—The dying embers are emblematical of the friends departed; but the bright sparks mounting upwards draw his thoughts to a higher sphere where all that was beautiful of those friends has gone.

Honor thy father and thy mother.

CONVERSION OF LA HARPE. — The following confession, says the New York Evangelist, is too remarkable to be lost. As we have never met with it in English, we translate it from the French. La Harpe was a celebrated infidel writer of the last century, of the school of Voltaire. During the Reign of Terror, he was seized, and narrowly escaped the guillotine. It was while he was shut up in prison that he became a firm believer in the Christian religion. He says :

"I was in my prison alone, in a small room, and profoundly dejected. For some days, I had read the psalms, the gospels, and some good books. Their effect had not been rapid, but gradual. Already I was restored to faith; I saw a new light; but it threw me into terror and consternation; for it showed an abyss—that of forty years of wandering. I saw the whole evil and no remedy; nothing around me offered the aid of religion. On one side, my idle life was before my eyes, such as I saw in the light of celestial truth; on the other, death—which I daily expected. The priest no longer appeared on the scaffold to console the condemned; he ascended it only to die himself.

"Full of these desolate thoughts, my heart was completely prostrate, and addressed itself but in a whisper to God whom I had just found, and whom, even then, I scarcely knew, I said, what must I do? What am I to become? I had upon the table the *Imitation of Christ*, by Thomas a Kempis, and I had been told that, in this excellent book, I should often find the answer to my thoughts. I opened it at random, and my eyes fell upon these words: 'Here I am, my son; I come to thee because thou hast called me.' I read no more; the sudden effect which I experienced is beyond all expression. It is no more possible for me to describe it than to forget it. I fell prostrate with my face to the earth, bathed in tears, stifled with sobs, raising cries and broken words. I felt my heart consoled and expanded, but, at the

same time, ready to break. Overwhelmed with a crowd of ideas and feelings, I wept a long time, without retaining any remembrance of this situation, except that it was without comparison an emotion the most powerful and the sweetest I have ever known; and these words, 'Here am I, my son,' have not yet ceased to echo in my spirit, and to stir most deeply all its faculties."

THE BEST RIGHTEOUSNESS.—If I had the righteousness of a saint, says one, oh, how happy I would be! If I had the righteousness of an angel, says another, I would fear no evil. But I am bold to say that the poorest sinner who believes in Christ has a righteousness infinitely more excellent than either saints or angels. If the law requires an obedience that may stand before the burning eye of God,—behold! it is in Jesus, my Mediator. Should the strictest justice arraign me, I remit them both to my dying and obedient Immanuel. They who know Christ, will also put their trust in him for sanctification of heart and newness of life. Though sin is rooted in my soul, and riveted in my constitution, yet Christ can purge it out. Though it were twisted with every nerve of my flesh, yet he can root it out, and fill my heart with the pure love of God.—[Brown.]

WHOLLY THE LORD'S.—The Lord poured his love abundantly into my soul while worshipping before him; and I was enabled to renew my covenant, to be wholly and forever his! Oh! how precious are his ways to my soul, suited to my weakness, worthy of a God! I am nothing! He is all! I momentarily live upon his smiles, and dwell under the shadow of his wings; I desire nothing but to please him: to grow in inward conformity to his will, and sink deeper in humble love; to let the light of what his grace has bestowed shine on all around; and to live and die proclaiming, God is love.

Editorial Miscellany.

BELIEVE THAT YE HAVE IT AND YE HAVE IT.—A subscriber and correspondent finds himself somewhat perplexed by the strictures on the maxim expressed in the above phraseology, given in the Guide of June last, p. 169, and requests an expression of our opinion on the subject. This, when sought, not for purposes of controversy, but to remove difficulties from the mind of an earnest and sincere inquirer, we are always ready to give. The maxim itself is founded on a perversion of Scripture, and furnishes an illustration of the importance of our cleaving close to the phraseology of the "law and the testimony." The text to which our brother refers us, viz. Mark xi. 24, reads as follows: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Now there is certainly a manifest difference between believing that we are receiving, or, to confine ourselves to the precise language of the Bible, that we "receive,"—and believing that "we have it";—between believing that we "shall have it," and believing that we "have it." To make our meaning perfectly plain,—a person desires, when he prays, that he may have "a clean heart;" that his nature may "be sanctified" wholly. This blessing is suspended upon certain conditions. He complies with those conditions; he has the testimony of his own consciousness that he has "come out" from the world; that his will has consented fully and freely to a separation from the "unclean;" that, hereafter, his property, time, talents, all, shall be employed for God, and him only; that he will acquiesce in the dispensations of an overruling Providence;—in short, that he will lay himself, and all that he is, a willing captive at the feet of Jesus. Having, through grace, gained this point, and given, in this manner, an expression of his intense desire to be made pure from inbred sin, un-

der a sense of his weakness, increased by a remembrance of his former failures, he carries his case to the Lord, exclaiming—

"I cannot wash my heart
But by believing thee,
And waiting for thy blood t' impart
The spotless purity.

While at thy cross I lie,
Jesus, the grace bestow,
Now thy all-cleansing blood apply,
And I am white as snow."

In this waiting attitude, he is prepared to hear what the Lord shall say unto him. The Spirit, ever active in taking the things of Christ and showing them unto us, presents to his mind some text developing the gospel scheme. We will suppose, for instance, this text presented to his mind,—
"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."
—1st Tim. i. 15. And, perhaps, in connection with it, Heb. vii. 25: "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Here Christ is set forth as having died for our deliverance from sin, and his ability, (argued from preceding premises,) to save to the uttermost. He believes the testimony of the Spirit concerning Christ; and, if he only maintains the evidence of an inward consciousness that the surrender on his part is complete, that the conditions have been met, fully met, he has a right, on the testimony of God's word, to believe that he receiveth the things that he desires, they being the very things to secure which, Christ died.

Another ground of perplexity with our brother, arises from the fact, that, in the experience of this grace, as detailed from time to time in the Guide, (an instance of which, he thinks, is furnished in the Expe-

rience of J. D., in the last number, p. 7,) there is frequently quite an interval of time between the exercise of this kind of faith in the naked word, or promise, and the testimony of the Spirit witnessing with our spirit; and he is at a loss to know when the seeker is to consider himself "dead indeed unto sin, and alive unto God;" whether at the moment that he believes, or when the Spirit bears its testimony. So much has been said and written on this subject, and such a variety of sentiment expressed, that we feel a degree of modesty in giving expression to our own views. With the reader's permission, however, we will venture to delineate the manner in which the Lord led us, and the inferences we have drawn from these teachings of the Spirit. The experience to which we refer was published at length in the *October Guide*, 1852, from which we make the following extract. After narrating the influence produced by a pointed discourse on the subject of faith, the writer proceeds to say:—

"In this state of mind, at the close of the services, I retired to a neighboring grove, and, seating myself under a tree, I strove, in accordance with the instructions of the discourse to which I had just listened, to make a solemn, deliberate consecration of myself to God. I called to mind every feeling of my heart opposed to him, whether in the form of undue attachment to earthly objects, or unreconciliation to providential allotments, and closely analyzed the inclinations, hesitations, and decisions of my will on these several points. It required no small effort to yield an unqualified submission to those trying circumstances in opposition to which I had so recently struggled. At times the point seemed gained, and then again, while the mind was in pursuit of other forms of opposition, on which to yield submission, the will would resume the ground which it had previously yielded, and it was necessary to do the work all over again. But, by divine grace, the victory at last was won, and I was enabled to make a full and unreserved consecration of all to God. I never was more conscious of anything in my life, than that the act in which I had just engaged was from the heart. Having

surrendered all, I now sought, with anxious solicitude, an evidence of its acceptance. I desired and asked for no other evidence than the simple testimony of God's word; and while endeavoring to call up some passage, on which to base my faith, these words were sweetly applied to my mind: 'For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself, without spot, to God, purge your conscience from dead works to serve the living God?' (Heb. ix. 13, 14.) I said in my heart, 'Lord, it is enough! On thy word, which cannot fail, I dare, I will believe!' I now rose from my knees with no other change in my feelings than a sort of satisfaction at having done my duty. God had commanded me to submit myself to him, to give him my heart, my whole heart,—I had done it. He had required me to believe in the sufficiency of the blood of Christ, already offered, to 'cleanseth' that heart,—to purge the conscience from dead works.' I did believe it.

"On my way back to the encampment, I could not help ruminating on what I had done, —and the new relation which, by that act, I was now brought into with God. I had avowed myself a believer. I had solemnly resolved no longer to doubt any part of God's word. All his promises were now to be pleaded, with firm expectation of their fulfilment. Here I for a moment hesitated, and trembled lest I had gone too far; but I soon rallied again. 'I had vowed unto the Lord, and I could not go back.' On reaching the encampment, I met with a sister in Christ, of whom I inquired the state of her mind. After giving a brief reply, she in turn propounded the same question to me. I related what I had done. She suggested, that having believed with the heart, I should now 'confess with the mouth.' Yet supposing that the subject of confession should be the love, joy, peace, etc., inwardly experienced, I replied that I had nothing to confess—that I had no other change in my feelings, than the satisfaction growing out of an inward consciousness that I was serving God. She still intimated that I should confess to others what I had related to her. This I was perfectly willing to do; and, on going to my tent, where all was in readiness to commence a public meeting, after the opening prayer, I immediately rose and gave a simple recital of my exercises since

the morning's discourse. In closing this recital, I added these words:—'So deeply, my brethren, was I convinced of the sin of unbelief, that had God, while I was on my knees, presented to my mind a portion of Holy Scripture, by which I was assured that, in the act of surrendering all, I had been changed, through the merits of the atonement, into an angel, I would have believed it.' It is impossible for me fully to express the blessing I received on uttering these words, the truthful language of my heart. 'A thrill of holy joy passed through every part of my system. My heart was filled, overflowing with divine love! Never before did I realize, as then, the import of those words of the apostle,—'A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY.' It was a weight, an oppressive weight; too much, I feared, for my almost bursting heart to endure. From this hour, my mind was inwardly attracted. I was conscious that 'the kingdom of God was within' me.'

From this experience, sustained, we believe, by the word of the Lord, we have been led to the conviction, that the work is wrought in us, when, having prepared ourselves by a previous surrender, or undivided consecration, we exercise faith in the atoning blood; and that this may precede, (with some for a shorter, with others for a longer time,) that baptism which is denominated the Witness of the Spirit. We admit that there is danger of our supposing that we have consecrated all, and of our having believed, in the Scripture sense, when we really have not; and against this danger we cannot too closely guard. But we are equally satisfied, from our own experience, that we may know whether, from the heart, we have given up all, and really do believe, (not try to believe merely,) and that that knowledge may, for a while, be succeeded by no other evidence that the work is done, than the relief which one experiences when an oppressive burden is removed, or the satisfaction which is realized when a long-neglected duty has been performed. The fact, however, that there is danger of mistaking a partial for a complete consecration, and an imaginary for a genuine faith, should lead every one to be satisfied with

nothing less than the corroborating testimony of the Spirit.

We had intended to close these remarks by an extract from Mr. Caughy's late work, entitled "Earnest Christianity," which, in the judgment of one of our "fathers," presents a clear exhibition of the errors here referred to. But having already extended our article to an undue length, we will reserve the extract for our next number.

BOOKS AND PERIODICALS.

THE METHODIST MAGAZINE. Such is the title of a new monthly issued from Baltimore, and published and edited by Rev. Alexander W. McLeod, D. D. The June number, which is the only one we have as yet received, presents, in its table of contents, quite a variety; and its articles, both original and selected, give evidence of discrimination and good taste. The object aimed at by the Methodist Magazine will more fully appear by the following published arrangement of subjects proposed to be introduced into its pages; I. Memoirs or Biographies; II. Divinity; or, Choice Sermons; III. The Providence of God illustrated; IV. Original and Selected Miscellany; V. Readings for the Young; VI. Christian Cabinet; VII. Gems of Thought; VIII. Monthly Record; IX. Tabular Record of Mortality.

THE HOME CIRCLE is the new title of the Ladies' Southern Companion, formerly edited by Rev. M. M. Henkle. It appears in an entirely new dress; and, without intending to make any invidious distinctions, we must pronounce it, in its mechanical execution and literary merit, as taking the lead of the publications which find their way to our table from the southern press. Published by Stevenson & Owen, Nashville. L. D. Huston, Editor.

THE SURE ANCHOR; or, *The Young Christian Admonished, Exhorted and Encouraged*. By Rev. H. P. Andrews. Boston: James French & Co.

We were prepared, by a somewhat intimate acquaintance with the esteemed author, with whom we were formerly associated in pastoral labor, to form a favorable judgment of the above work before we had time to give it a careful examination. Nor, indeed, have we been disappointed. Clear and discriminating, easy and attractive in style, and most apposite in its illustrations, it makes a very readable and useful book. Not least among its excellencies is the fidelity with which the author, in harmony with his injunctions to others, cleaves to his own principles, in exhibiting, as the Christian's privilege and duty, a complete deliverance, both from the power and the pollution of sin. From this part of the work, we hope to give an extract in a future number.

MY MOTHER; or, *Recollections of Maternal Influence*. Boston: Gould & Lincoln.

The very title of this book is sufficient to prepossess one in its favor. What associations are called up by the maternal name! The volume before us is a republication of a most excellent work. The Mother's Influence, making its impress on every member of the domestic circle, and waking up, in after life, holy purposes and resolves, is here drawn by the hand of a master. Every parent should read it.

Messrs. GOULD & LINCOLN have in press, the following important new works:

THE STORY OF THE CAMPAIGN. *A Complete Narrative of the War in Southern Russia. Written in a Tent in the Crimea.* By Major E. Bruce Hamley, Author of "Lady Lee's Widowhood."

ELLA; or, *Turning Over a New Leaf.* By Walter Aimwell, Author of "Clinton," "Oscar," "Boy's Own Guide," etc.

THE CHRISTIAN LIFE: *Social and Individual.*

ROGET'S THESAURUS OF ENGLISH WORDS. A New and Improved Edition.

PATRIARCHY; or, *The Family, its Constitution and Probation.* By John Harris, D. D.

GOD REVEALED IN NATURE AND IN

CHRIST: (a new work by the author of the "Philosophy of Salvation.") Including a Refutation of the Development Theory contained in the "Vestiges of the Natural History of Creation."

PRAYER.—They say that travellers in alpine regions are encompassed with a clear atmosphere and cloudless sunshine, whilst traversing the summits of these lofty mountains, at the very time that the world below them is all mists and darkness, and thunder and clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far above the storms and clouds that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm, and the light of God's countenance shines brightly on the believer's soul, while he beholds the dark thunder-clouds of earthly care and sorrow rolling beneath his feet, thus realizing the beautiful illustration of the poet:

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head."

[Memphis Christian Advocate.]

THE HIDING-PLACES OF MEN.—The hiding-places of men are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds; in summer, they are hidden among the green leaves; but in winter, they are seen among the naked branches."

AFFLICTIONS are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.

THE foundation of personal improvement, if you would properly erect the edifice, must be laid in moral purity. —[Ladies' Repository.]

Christian Faithfulness

BY REV. D. SHERMAN.

NO. 2.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

C. WESLEY.

HAVING in a preceding number made some general and preliminary remarks on this subject, we pass now to notice the nature or elements that compose Christian faithfulness, or in other words we will endeavor to answer the inquiry, "What is it to be faithful as a Christian?" What will characterize the Christian mind, seeking the whole will of Christ, recognizing the whole circle of obligations stretching all the way from the humblest claim of earth to the loftiest obligation in heaven and willing to perform the command when known? We do not refer to those professors of religion that put forth occasional endeavors in the cause of Christ, whose hearts God has touched only and left them without those more earnest movings of the Spirit that stir the soul, mould the character, and fashion the entire life after the type of invisible beauty. These earlier stages of the spiritual life present points of interest, that deserve our careful study, but do not fall within our present design. We seek the element of that higher life, all whose powers are consecrated, all whose endeavors are heaven-ward—that life bathed in celestial light, full of the unction, pervaded by the power and grace of God.

Such a mind is full of faith. This is the most noticeable element, the point of character that juts out in highest prominence and that attracts the eye and fixes the attention of the observer. That man is faithful—lives in an atmosphere of faith. It is in every breath he inhales, in every pulsation of his heart, in all his acts. It is the pervading element of his life, invigorating his exertions, calming his fears, alleviating his

sorrows, and imparting to his existence the freshness and charm of youth.

One may be a faithful Mahometan, Mormon or Deist—may meet the obligations of a parent, or companion or friend, without any reliance on the character and promises of the Savior. The head-work and the hand-work of these systems, the mere play of the body and the mind dissociated from divine influence may meet all their demands. Not so, however, with the Christian. A new class of duties arise before him; obligations of a higher import, of a broader reach, which all his natural free nature fails to meet. He needs a faith begun in the atonement and nourished and completed under the graces of the Spirit—a faith that becomes the mainspring of his endeavors, the key-note in the minstrelsy of his existence.

But the faith of which we speak, is not a bare assent to a creed, or mass of facts, or to the existence of Jesus or the authenticity of the Bible. All this may be done by worldly men. They do intellectually assent to the truths of Revelation; they credit the preacher when he proclaims the necessity of a change of heart, holds forth the divinity of the Son of God, the dangers of the impenitent, and felicities of a future state. But they stop here. Their faith is a mere external affair, a foreign material, adhering to the soul, that may be used or laid aside at will. Such is not the faith of a genuine disciple of Christ. His is an internal confidence that penetrates the foundations of his mind, that pervades all his powers, that saturates his heart, and that from the whole being sends forth upon society a genial and hallowed influence. In a word, faith is the soul itself reposing on God or moving forward at his will.

Such a faith forms the leading feature in Christian faithfulness, because it meets the command of the Savior to a penitent man, seeking pardon and purity through his blood. He is not commanded to perform a multitude of good acts, to keep the decalogue, to lead an unspotted life, in order to

attain the favor of God. These all are well, are indispensable to qualify him for a state of future blessedness, are the natural fruits of a renewed heart; but are not required *in order* to obtain pardon and peace. Were these the conditions, no sinner might hope to be justified, no believer to be sanctified. They are too high to be reached by the unaided powers of the soul—they are the demands of a law too broad and too pure to be observed by beings of sinful tendencies and habits like ours. The claims of the law indeed are to be met; no jot of it is to fail; but the Savior takes on himself the extensive and accumulated claims of that law, and becomes our surety on the single condition of our acceptance of the propitiation. This is the one condition of salvation—the one a sinner needs to have in his eye to attain, and a saint to retain, the unjustifying grace of God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." "He that believeth and is baptized shall be saved," were among the parting words of Jesus that were sent forth to stir and regenerate the world. Catching the spirit as well as the words of their Master, the apostles declared to the stricken men who sought of them what they should do to be saved, "believe on the Lord Jesus, and ye shall be saved." Making the declaration a little broader, one declared that "without faith it is impossible to please God."

Nor was this an arbitrary demand to be obeyed *only* because enjoined by the Head of the church. Although a command, and for that reason to be obeyed, yet it is based, as are all the commands of the Bible, on the firm foundation of immutable right. It looks no less to the good of the creature than to the glory of God. There is not a particle of truth in the remark, often made, that some other condition might as well have been devised. No other one could have met the case of a sinner. He must believe, and, only by that faith, can he please God, or lift himself from the miry clay in which he is ready to perish.

In the family, in the state, in the circles of friendship, mutual confidence is the three-fold cord, the bond of perfectness that draws every element into harmony and that sets off the whole with the proper light and shade. What could so wound the parent's feelings as want of confidence in a child? That would send a dagger to his heart—to be distrusted by one who has received our care, our love, our prayers! No other services could compensate for this—no condition outside of confidence could bring him back to his place in the family circle. Apply this to the family of God. Faith makes them one—connects the creature with the Creator—is the golden chain that binds them to the throne. What the principle of attraction is in the material world that is faith in the moral; operating by a silent and hidden influence to draw the whole moral system towards the throne and thus to make the whole family in earth and heaven a unit. Heaven retains its glory, and is attracted into a noble unity, by an all-pervading, a perfect confidence. Such, too, was earth, embraced in the celestial system and moving harmoniously forward in its appointed orbit. While God was implicitly trusted, our world was but another name for Heaven—the abode of virtue and felicity. But man lost confidence in his Creator, rose in rebellion, and plucked the forbidden fruit. The mere plucking of the fruit was a minor matter—the sin lay in that cursed distrust of Jehovah's word—on this sin fell the dreadful blow.

"Earth felt the wound, and nature from her seat
Sighing through all her works, gave signs of woe
That all was lost."

Then man, hitherto happy in the smiles of his Lord, began his wandering in darkness and the paths of death. He was cut loose *from the throne and driven out upon the* stormy sea of existence without a guide, without anchor, at the mercy of foul spirits and base passions. A link was struck from the chain that bound him to his Creator—the mysterious power of attraction was dis-

solved and he left like some lost pleiad to wander through the realms of chaos. Only a return to that confidence which had once rendered him happy could bring him again to his place. By the Savior the demands of a violated law could be met, the infinite compassion could forgive man's heinous sin, and could prepare for him seats in heaven: but all would be of no avail without the exercise of faith on man's part. Hence does the Bible so often, so earnestly insist on faith. All is ready for man, all things are possible to them that believe. The Savior as he left earth had done all he could for his vineyard—made salvation possible to all that would believe in his name.

This faith again is the root of all earnest endeavor. From it grow all the virtues that adorn the Christian character. From it spring all the labors of the Christian life. From it is breathed forth the devotion of the closet and the social assembly. As a man's faith is, so will be his exertions in the cause of Christ. If the mainspring be weak, all the machinery of life will move feebly and irregularly. The effect will be like the cause. But let faith be strong, let the soul be aroused, the affections fastened on the throne and mighty things will be accomplished by a feeble agency. Few Christians realize what they could accomplish if they were really to set about it. We complain of inability, of possessing but one talent; the difficulty is, we do not use the one we have. God has placed with every individual great capabilities, so that he has but to act and his talent will become five or ten. There is a hidden power in the church, capable of the very highest achievements—only we can't persuade men of its existence. But wake up her zeal, quicken her faith, and we shall see it. We look back on the labors of eminent and useful men, as almost if not quite miracles; but they were not; only the ordinary capacities of the church were set at work. There are materials in every church in the land for a Baxter, a Doddridge, a Fletcher, or a Lady Maxwell or Madame Guyon.

Luther was once but a lazy and useless monk, and seemed destined to must and moulder in a cell, a curse to himself and mankind; but he chanced to pick up an old Bible which stirred his faith and made him a Samson in the Temple of the Papal Gaza.

The Wesleys and Whitefield had not been known but for that justifying and sanctifying faith they discovered in the word of the Lord. This moved them to preach, to be in labors more abundant and to pluck souls from the fire. This thrust out their followers into the harvest. This still works in the Church. We sometimes think it almost impossible that the Millennium can arrive; but, arouse the dormant faith of the entire church of Christ, and in a single year the world would be stirred and give signs of that new life. We are at times surprised that we do not enjoy a general revival. We lack faith. That is the difficulty. Get up the faith of the church and you will see souls coming to the altar; so long as you keep it up the work will continue.

Hence you see there is a great propriety in making faith a leading element in the Christian character. Without this the Christian would be worthless. Adorn him with the flowers of Paradise, give him all the natural graces, bring him to the very gates of Heaven and he would do nothing—would be a mere useless toy in the workshop—a lifeless image. God wants living stones in the temple; hearts stirred and energized by a mighty belief of the truth. Man wants such a shock of the divine power as to set all his powers astir; then will the feeblest "be as David and David will be as the angel of the Lord."

When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.—[St. Paul.]

Personal Experience.

THE writer was converted to God, A. D. 1840. The evidence of this work was clear and satisfactory. Without any well defined views of sanctification as a distinct work of grace, he had strong convictions that the privileges of the gospel were such as to enable those who claimed them to keep the commands of God. Under the influence of these views, he fully resolved to discharge every known duty, and search to know the will of God concerning him. According to the above plan, he endeavored to walk before the Lord in all his commands and ordinances blameless. These endeavors were attended with constant peace, and frequently with great joy.

For three weeks, he grew in grace daily, and in the knowledge of the truth, when, in an unexpected manner, the light of the divine Spirit so penetrated his heart as to reveal its depravity in a manner that was almost appalling. But, with a clear evidence of justification before God, notwithstanding the loathsome developments of inbred sin, he resolved to urge his suit until the hungering and thirsting of his soul were satisfied with the bread of life, and the water of salvation. This resolution was greatly strengthened by searching the word of God. Holiness appeared to be its "central idea."

The harmony between the aspirations of his soul, and the precious promises of the gospel, strengthened his determinations and inspired him with holy fortitude to meet opposing influences, and not rest until his soul was cleansed from all unrighteousness. Glory to God, the battle was fought and the victory won, and O, the triumphs of grace!

"Tongue cannot express" the perfect peace and fulness of joy that pervaded and filled his soul. Perfect faith, perfect peace, and perfect love. What a trinity of graces to dwell in one poor heart!

On the experience of this great work of grace, such was the pressure of divine in-

fluence on his heart, that it seemed as though, had he held his peace, the very stones would have cried out. Glory to God in the highest, peace on earth, and good will to men, are sentiments that came unbidden, in rapid succession from his overflowing heart. And such was the weight of divine influence that rested on his heart, that it came near prostrating his physical system. In a short time, this weight of divine power was removed, and the most perfect rest and quiet pervaded his spirit.

For a year or two, this great grace was enjoyed; but, alas! by yielding to temptation, and indulging in a spirit of censoriousness, this hallowed fire was quenched in a measure, and great loss and much suffering were experienced. The occasion of this temptation was what might seem strange to some. The clearness and brevity of his own experience exposed him to the temptation to undervalue the lower attainments of religious experience, and hence to judge *rashly* where another spirit should have been exercised. The result was, as might have been expected, a sad degeneracy in spiritual things.

He remained in this state about seven years, mourning constantly the loss he had sustained, when God, in great mercy, restored unto him the joy of full salvation. This was an event that inspired his soul with gratitude. The seven years of mourning on account of the absence of this great grace had prepared the way for an appreciation of this blessing to which he had hitherto been a stranger.

Having lost this precious grace by censoriousness, he now put himself on a special guard on that point. But, after a season, his enjoyment began to wane, and his most searching self-examinations, and fervent and almost constant prayers seemed rather to embarrass than relieve his mind. This involved him in great perplexity, and what to do he hardly knew.

But, on a careful and thorough investigation of his state, the conclusion was

reached that, in specially guarding against censoriousness, he had gone to the opposite extreme, so as to induce, what Mr. Wesley would call a scrupulous conscience, and thereby caused him to fail in giving appropriate rebukes to sin. Also the strong determinations he had formed to guard every avenue through which temptations might find access to his soul, together with the earnest efforts he put forth in attempts to discharge his whole duty, proved such a tax on his mind as to prevent that mental relaxation that is necessary to a healthy and vigorous state of the mind; hence the embarrassment arising from increased efforts in prayer, etc. The embarrassment arose from excessive mental effort and relaxation was the remedy. Less solicitous earnestness in devotional exercises, and more attention to rest and mental recreation, were attended with a relief of that pressure on his spirit, the removal of which had been sought in vain by too exhausting efforts.

From the foregoing experience, and the investigations connected with it, several inferences have been drawn that appear to the writer to have an important bearing on the subject of experimental and practical holiness.

1. That the experience of full salvation may be attained at a date not very remote from justification. In the case above related, three weeks only elapsed, and that too where there were no special influences to turn attention to this heavenly theme.

2. That an acknowledgment of the work of grace that is wrought on the heart is necessary to its maintenance. We are required to let our light shine before men. With the heart we believe unto righteousness, "and with the mouth confession is made unto salvation." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." According to these sentiments, it does appear that it is the duty of Christians, at proper times, and in a humble manner, to confess before men, just what they are conscious God has done for their souls.

Many, whose talents, learning and piety entitle them to great consideration, in different places, at different times, and under widely different circumstances, have testified unequivocally that, by neglecting to let their light shine by express testimonies on this subject, have quenched the Spirit's influences on their hearts, and thereby their light has been dimmed, if not put out.

3. That, in the state of full sanctification, the mind should be especially guarded against censoriousness. At first view, this may appear to be uncalled for, but a little reflection will reveal its propriety. Notwithstanding this high state of grace is a state of pure charity, yet, with this clear light, and perfect peace and fulness of joy, it seems almost to throw some of the lower forms of religious experience almost out of view, as the moon disappears when the sun pours forth his radiant beams. Losing sight of the lesser lights may lead one to think they do not exist. This error in judgment leads to an erroneous practice, resulting sometimes in rebukes, where the kindest sympathy, and the most forbearing and encouraging efforts should have been put forth. This course reacts, and the scalpel often lacerates the hand that uses it. This is the rock on which many have been wrecked.

4. It is of special importance that the sanctified soul guard against too exhausting efforts in the discharge of the varied duties that devolve upon it. This, too, may appear superfluous; but a little reflection may reveal its propriety. The mind that is pervaded, in every avenue, with the love of Christ, perceives most clearly that life is short, eternity near, and that the judgment, heaven and hell, are stubborn realities. Also, that souls are valuable; that sin is heinous in the sight of God, and ruinous to souls. All these considerations, and others that might be mentioned, serve to arouse the sympathies of the heart, and call forth the energies of the intellect. Finally, to enlist the soul

and body, with all their energies, for the salvation of souls. Sustained by grace divine, much can be performed, and weighty burdens borne. But still the mind needs rest, and even recreation, and inattention to these will eventually enervate the mind, and perhaps weaken, and even prostrate the body, thereby preventing usefulness. Doubtless many have been so earnest and constant in their devotional exercises, that the nervous system has been prostrated, a morbid state of mind induced, which may have resulted in the ruin of their hearts.

Would it not be well for some who are in the habit of spending long seasons in prayer, especially if they are in feeble health, to avoid this habit, except occasionally, when something of special interest occurs, and habitually seek rest and relaxation after special and laborious efforts?

5. Holiness is the prominent element of efficiency in the church. No other qualifications will answer in its place. Talents, learning and popularity, without holiness, will leave the church as a sounding brass and a tinkling cymbal. Without it, we cannot preach or pray, or live as we ought. But, with entire holiness, our sermons, exhortations and prayers will be in "thoughts that breathe, and words that burn."

"O that it now from heaven might fall,
And all our sins consume,
Come, Holy Ghost, for thee we call,
Spirit of burning, come."

L.

Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold.—[Job.]

Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.—[1 Cor. iii. 7.]

Sanctification by the Word of Truth.

BY REV W REDDY.

MESSRS. EDITORS.—Notwithstanding so much has been written and preached on the subject of sanctification, it is to be feared that too many of our people are not only strangers to the attainment of that great blessing, but very much in the dark in regard to the means of attaining it. We fear that this is the case, especially with regard to the connexion between "the word of truth" and sanctification. We pray that the blood of Jesus may be applied to the cleansing of our hearts, etc., without, perhaps, realizing that it is the "truth" concerning the blood of Jesus that is "applied," and that sanctifies. We pray that we may be "filled," "baptized," "purified by the Spirit," without realizing that the Spirit blesses in the truth.

We recognize the principle that we are justified and sanctified "by faith," and we endeavor to work ourselves up into a peculiar state of feeling which we call faith, instead of looking at the truth and laying hold of, and "believing the truth" until "faith shall make our spirits whole, and perfect soundness give." "Faith comes by hearing, and hearing by the word of God." We are "chosen to salvation through sanctification of the Spirit and belief of the truth." "Sanctify them through thy truth, thy word is truth." "Of his own will begat he us by the word of truth."

It is for the want of fully recognizing this principle that believing seems to us so difficult, if not impossible.

If we would but apprehend and lay hold of the truth appropriate to our present state, we should soon "know the truth, and the truth would make us free."

Permit me here to introduce an extract or two from Fletcher's Checks, which illustrates the connexion of truth with faith and salvation, in the clearest manner.

"Two things," says that eminent man of God, "have chiefly given room to our mistakes respecting the strange impossibility of believing. The first is, our confounding the truths which characterize the several gospel dispensations. We see, for example, that a poor besotted drunkard, an overreaching, greedy tradesman, a rich, sceptical epicure, and an ambitious courtier, have no more taste for the gospel of Christ than a horse and a mule have for the high-seasoned dishes that crown a royal table. An immense gulf is fixed between them and the *Christian* faith. In their present state, they can no more believe *with their heart unto righteousness in Christ*, than an unborn infant can become a man without passing through infancy and youth. But, although they cannot yet believe savingly in Christ, may they not believe in God according to the import of our Lord's words, "Ye believe in God, believe also in me"?"

"If the Pharisees *could not believe in Christ*, it was not because God never gave them power, but because they were practical atheists, who actually rejected the morning light of the Jewish dispensation, and by that means unfitted themselves for the meridian light of the Christian dispensation. Again, in marking the distinction between the different dispensations, he says: "A perfect *Gentile* sees God in his works and providence; but, wanting a more particular manifestation of his existence and goodness, he sighs, *O, where shall I find him?* A perfect Jew ardently expects his coming as Messiah and Emanuel, or God with us, and he groans, *O, that thou wouldst rend the heavens and come down!* A perfect disciple of John believes that the Messiah is come in the flesh, and prays, *O, Lamb of God, that takest away the sins of the world, restore the kingdom to a waiting Israelite; baptize me with the Holy Ghost; fill me with the Spirit.* And perfect Christians can witness, from blessed experience, that he that was manifest in the flesh is come in the Spirit's power to estab-

lish within them his gracious kingdom of righteousness, peace, and joy in the Holy Ghost."

It is manifest from the above quotations that there are truths peculiar to the various dispensations, and *adapted* to the different states of men, and that these truths are the object of faith. If then we are sanctified through faith, and if truth is the object of faith, and if also there are truths (including the precious promises,) adapted and appropriate to the various states and conditions of men, it is clear, that, if we would be made free by the truth, we must embrace those truths that are nearest us; such as are adapted to our present state.

"The second cause of our mistake about the impossibility of *believing now*, is the confounding faith with its fruits and rewards; which naturally leads us to think that we cannot believe, or that our faith is vain, till those rewards and fruits appear. But is not this being ingenious to make the worst of things? Had Abraham no faith in God's promise till Isaac was born? Had the woman of Canaan no faith till our Lord granted her request, and cried out, "O woman, great is thy faith; be it unto thee even as thou wilt"? Had the apostles no faith in the promise of the Father, till their heads were crowned with celestial fire? Should we not distinguish between *our sealing the truth of our dispensation*, with the seal of *our faith* according to our present light and ability, and *God's sealing* the truth of our faith with the seal of his power, or actually rewarding us by the grant of some eminent and uncommon blessing? *To believe* is *our* part; to make *signs follow* them that believe is God's part.

To receive, therefore, the *word* of Christ, is to receive Christ, who has declared "*the words that I speak*, they are spirit and life." "He that abideth in the *doctrine* of Christ, hath both the Father and the Son." "Our heavenly Law giver has fixed that the word of truth shall answer, in his spiritual kingdom, the end of gold, and letters of exchange in the kingdoms of this world.

Again, As a will conveys an immense estate, and a death-warrant capital punishment, so does the *Word of God* convey the *unsearchable riches of Christ*, to obedient believers, and the dreadful punishment of the damned, to obstinate unbelievers. A bank note is not gold; neither is a will an estate, or a death-warrant, the gallows; nevertheless, so strong is the connection between these seemingly insignificant *signs*, and the important *things* they signify, that none but fools will throw away their bank-notes, or the wills of their friends, as waste paper; and none but madmen will sport with their death-warrant as with a play bill."

These extracts from the sainted Fletcher, are so striking and so scriptural, that none can read them without profit—and it is mainly with a view of getting these extracts before the readers of the "Guide," that I am induced to send you this for publication. May the blessed theme of holiness become the delight of the whole church.

Then shall Zion arise, her "light bring comfort, and the glory of the Lord be risen upon her."

Cazenovia, July 7th.

PROFITABLE WAR.—Enemies are as immortal as any malignant spirits, and you might as well hope to shoot sin stone-dead as to shoot an enemy. There is but one way by which one can kill an enemy, and that is by putting coals of fire upon his head; that does the business for him at once. Lie in wait for him, and when you catch him in trouble, faint from hunger or thirst, or shivering with cold, spring upon him like a good Samaritan, with your hands, eyes, tongue, and heart full of good gifts. Feed him, give him drink, and warm him with clothing and words of kindness, and he is done for. You have killed an enemy, and made a friend at one shot.—[Meth. Mag.]

The honor of kings is to search out a matter.

Finney's Letters to Ministers.

NUMBER III.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN: In pursuing this subject, permit me to inquire,

8. Whether the sectarianism of the ministry is not the cause of the sectarianism of the church. Is it not a fact, that the spirit and bearing of ministers of different denominations towards each other, their preaching, and much of their influence, tend to promote sectarianism in the church? Is it not a common thing, in revivals of religion, for ministers to feel and manifest a jealousy of the influence of other denominations, and do they not often take pains to indoctrinate the converts more with a design to guard them against the influence of other denominations than to promote holy living? Is it not common for ministers to take more pains to put the church and the young converts on their guard in reference to denominational peculiarities, than to break them off from "all ungodliness and every worldly lust"? And is it not true of ministers of every denomination, that they are, to an alarming extent, more zealous in promoting denominational peculiarities and sustaining church order, in reference to their own peculiar sect, than they are to promote the sanctification of the body of Christ? Is it not a fact, that doctrinal knowledge, especially on sectarian points, is more insisted upon by ministers than holiness of heart and life, and more than Christian love? Are not ministers more alarmed at the encroachments of other denominations than they are at the overflowing of sin, lukewarmness, pride, and worldly-mindedness in the church? Will they not take the alarm sooner at the influence of other denominations,—will they not manifest more zeal and promptness in exposing their supposed errors than they will to expose and denounce the ungodliness and worldly lusts that are disgracing Christ, and ruining the souls of the people?

9. Again suffer me to inquire, my brethren, whether the censoriousness of the ministers may not, in a great measure, account for the censoriousness of the church. Can it be denied that there is a fearful amount of transgression, in this respect, among ministers of all denominations? Has not a spirit of distrust and evil speaking overspread the land, and appeared very conspicuously of late among ministers of the gospel, until much of what passes in the business of ecclesiastical bodies, and in newspaper articles, savors strongly of slander and vituperation?

10. Are not the legality and spiritual bondage of the church owing, in a great measure, to the legal spirit of the ministers? Christ is exhibited as a Savior from hell, but not sufficiently and fully as a Savior from Sin; as our justification, but not prominently as our sanctification. Justification by faith is abundantly, as it should be, insisted upon. But, so far as my knowledge extends, sanctification by faith has not held a prominent place in the preaching of the present day. Hence, when Christians are brought under conviction of sin, they set themselves to war against it in their own strength. Like the case described in the seventh of Romans, they feel themselves condemned and struggling against temptation, but are swept away as with a flood. Those that are accounted as the most spiritual in the church seem to be in a state of almost perpetual bondage, complaining, and grieving, and struggling, because they do not apprehend Christ as an all-sufficient and present sanctification. They hope Christ will save them from hell, but they do not understand that He is a present Savior from all sin.

11. Beloved brethren, is there not, even in the ministry, a lamentable ignorance in respect to the practical truth, "The blood of Jesus Christ cleanseth us from all sin"? For one, I must say, that I mourn and am deeply ashamed before God, that, for so many years, I was so little acquainted with

him who was called Jesus, because he should save his people from their sins. O, how little of what the gospel says about the Savior did I understand and receive! A great many of the most precious and sin-subduing truths of the Bible were entirely a dead letter to me. And I began to find, some years since, that many spiritual Christians knew something about Christ that I did not know, but greatly needed to know. The fact was, I could not lead inquiring Christians to a sanctifying Christ. And now, beloved brethren, let me ask you, I pray without offence, is it not a matter of fact that there is among us comparatively little deep, experimental acquaintance with the sanctifying power of Christ? Are not many of us in such a state of almost continual spiritual bondage and condemnation that we know but little of the great peace those have who love the law of God? Is it not also true, that nearly all our sermons are upon texts that have a legal, rather than a gospel, bearing upon the heart?

12. Is it not a matter of fact, beloved brethren, that the declension of religion after revivals, and the backslidings of the church that so deeply disgrace the gospel are owing to the fact that ministers do not sufficiently insist upon the renunciation and entire annihilation of the certain causes of decline and backsliding? A revival of religion implies reformation. There is no real revival of religion any further than there is actual, outward reformation of life and habits. And certainly there is but one possible way in which permanency in religion can be secured; and that is, by making reformation universal and entire, extending to all our habits of life, business transactions, and every thing else that pertains to us. Total abstinence from all sin is naturally as indispensable, and even more so, to stability in religion, as total abstinence from alcohol is to stability and permanence in the temperance reformation. Now unless ministers set themselves in earnest to remove every form of sin from

the church, to hunt out and expose all the "fleshly indulgences that war against the soul" — all the erroneous principles and practices in business, and every thing of every name or nature, that is inconsistent with walking with God, and with the self-denial of the gospel — except they expose the evils and hold up the remedy, carrying reformation thoroughly to the very bottom of every heart, and into the habits and whole life of every convert, spiritual declension, backsliding, and virtual, if not open, apostasy, will be the certain and inevitable result. If any form of sin is indulged, and not hunted out and reproved by the minister, no matter what or how trivial it may appear in the eyes of those who indulge it, it will grieve the Holy Spirit. It will bring certain darkness and leanness to the soul. It will be an inlet to a thousand lusts, and, like the letting in of waters, it will cover the whole soul with darkness, and bring the mind into bondage to sin.

It often appears amazing to me that, with the present experience of the church in regard to adopting the principle of total abstinence, as of indispensable necessity in the temperance reformation, that so little stress should be laid upon adopting and carrying out the same principle in religion.

13. Ministers say they do adopt this principle, and preach entire consecration to God, and total abstinence from sin. But, brethren, suffer me to inquire, in what way do you preach it? Do you, as a matter of fact, so insist upon it as to beget the ripe conviction in their minds that they are expected at once to abandon every form and degree of sin?

There are three classes of ministers. One class preach that sinners ought to repent; but they so preach repentance as to leave the sinner under the impression that he cannot repent, and must wait God's time. Consequently, the sinner slumbers on, under such preaching, till the knell of eternal death breaks up his slumbers, and he finds himself in the depths of hell. A second class preach repentance in such a

way as to, make the impression and beget the conviction, that men can, and must, and are expected immediately to repent. This preaching arouses and alarms the sinner. He sees that the minister is in earnest, and expects him to repent, and the anxious inquiry will soon be made, "What must I do to be saved?" The sinner is alarmed, and makes the inquiry, because he sees the minister in earnest, that he really believes he can and ought to repent. This class of ministers really do expect sinners to repent. They are not surprised when sinners become alarmed, and make the inquiry, "What shall we do?" And, when sinners profess that they have repented, they are willing to believe that they have, and do not unbelievably reject their pretensions as fanaticism and spiritual pride. This same class of ministers CLAIM also to preach total abstinence from sin to the church. They do not tell the church that they may and must live in sin, and who does? They preach entire consecration; but, after all, as a matter of fact, they fail to produce the conviction that they are really in earnest, and expect them to live in a state of entire consecration to God. They no more bring Christians around them to inquire on the subject of entire consecration, or sanctification, than the first class bring sinners to inquire after repentance. This class of ministers will have inquiry meetings for sinners, and many sinners will ask, "What shall we do to be saved?" But, as a matter of fact, they do not so preach entire consecration as to arouse the inquiry after entire sanctification. Consequently, if any should inquire after this blessing, they would be as much at a loss to know what to say to them as the other class of ministers would be to know what to say to a sinner who should inquire after salvation. And if any one should profess to have entered into a state of entire consecration, or sanctification, they would treat such professions with entire incredulity, and show that they never expected any such results from their preaching.

A third class not only so preach that sinners must repent, as to awaken the inquiry after repentance and eternal life, and bring them around the preacher, trembling in tears and agony for their souls; but they also preach the doctrine of total abstinence from sin, entire consecration to God, and so exhibit the blood of Christ as cleansing from all sin as to bring around them throngs of anxious Christians earnestly and agonizingly inquiring after so great a salvation. The meetings appointed for the purpose of giving special instruction upon this subject are thronged with multitudes, whose bosoms are heaving with emotion, and whose hearts are panting after universal holiness. This class of ministers make the same impression, and produce the same conviction upon the minds of Christians that they are expected to be entirely sanctified, that they do upon the minds of sinners that they are expected to repent. And the results are the same in both cases. Sinners, by the grace of God, actually do repent; and Christians, by the same grace, take hold of full salvation, and enter into the rest of faith.

Now, brother, to which of these classes do you belong? Do you preach repentance to sinners? If so, I humbly inquire how do you preach it? Do you make the impression that you are in earnest; that you expect it; that God expects it; and that, in all reason and conscience, the sinner is bound at once to lay down his weapons, and submit to God? Or do you preach in such a way as to leave sinners quietly slumbering in their sins; and would you feel disappointed should any number of sinners profess to have repented under your ministrations?

Do you preach that Christians should entirely abandon all sin, enter upon a state of immediate, entire, and eternal consecration to God, and never, in any instance, again take up arms, and make war upon Jehovah? Certainly you do not, dare not, preach the reverse of this. You do not, dare not, tell the church that they must

of necessity, and are expected to, rebel against God, and serve the devil as long as they live. Should you tell them this, the common sense of all mankind would revolt at it. But, beloved brethren, do you say nothing that really implies this? Do you say nothing that, after all, leaves the impression that you really expect them to indulge in sin as long as they live? Do you lay aside, in your own practice, "every weight, and the sin that doth so easily beset you," and set them such an example as to inspire the hope that they may, even in this life, get entirely above their sins? Bear with me, my beloved brethren. I speak in behalf of Christ. As on my knees at your feet, would I address you. Nay, I would implore you to inquire whether, as a matter of fact, you either preach or expect that Christians should give up all their sins? Do they so understand you? Do they inquire earnestly of you, how they may get hold of this salvation? Do you know how to direct them? Do you so direct them that, as a matter of fact, they find deliverance from sin? Do you really succeed in causing them immediately to renounce "all ungodliness and every worldly lust?" Do you crowd this subject upon Christians as you do the doctrine of repentance upon sinners, and with the same earnestness, and faith, and expectation of success?

Let me inquire, I pray you, what would be the certain result of preaching repentance in such a manner as to leave the impression that sinners cannot repent? Why, under such preaching, they would not repent, of course. And do let me ask, my brethren, if you preach to Christians in such a manner as to create the impression that they cannot, or will not, as a matter of fact, live without sin, will they not as certainly go on in sin? If you preach to sinners that they cannot repent, or say what plainly implies that they cannot, either with or without the grace of God, will they not virtually justify their impenitence, and show that they are not shocked

and agonized at the fact that they are impenitent? Just so, if you preach what implies that Christians cannot, or, as matter of fact, never will, live without sin, they will not only live in sin, but will virtually justify their sins, and show that they are not shocked and astonished at themselves for living in sin.

And now, brethren, do we not charge the impenitence and want of revivals in many congregations to a want of practically preaching the doctrines of repentance and faith? We do, and no doubt justly.

And now, let me get down at your feet, and inquire whether the state of religion in the church to which you minister is not owing to the fact that you neither so preach nor practise entire consecration as to beget among Christians the conviction of its attainability? And let me ask again, were you to preach repentance to sinners as you preach entire consecration to Christians, do you believe there would ever be a revival among them, under your preaching, till the day of judgment? Should I ask the professors of religion who hear you preach, and who witness your life and spirit, whether they think you expect them to break off entirely from their rebellion, and consecrate themselves wholly to God, and indulge in sin no more, would they testify that they believe you do expect this of them?

Dear brethren, take it not amiss that I speak thus plainly; I speak in love. My heart is pained, my soul is sick, that the church are allowed to live in sin, and not so much as to be possessed with the idea that any thing else is to be expected of them till they die.

14. Let me inquire again, my brethren, do not every one of you require of the members of your church the solemn pledge contained in your church covenant, that he will deny all ungodliness and every worldly lust, and live soberly, righteously, and godlily, in this present world? Does not your church covenant bind your members, as with a solemn oath, to live in a state of

entire consecration or sanctification to God? Now if this is so, (and every one knows it is,) can ministers innocently let their churches live in the constant and open violation of this covenant, and still encourage them with the hope that they are in the way to heaven? Can you require such a promise, and consent that your members should make such a covenant, and then preach as if you did not expect them to keep it; and even treat the very profession of keeping it as an evidence of spiritual pride and fanaticism? Do you require such a covenant, and then insist upon the dangerous tendency of preaching that this covenant should be fully kept? And do you, dare you, preach that to profess to live agreeably to this covenant is the result of gross delusion and fanaticism? My brethren, what consistency is there in this, nay, what is it less than great impiety to exact or allow such covenant engagements as these, and then not only not insist upon their fulfilment, but maintain expressly or impliedly the dangerous tendency of insisting upon or even expecting to live in accordance with such a solemn vow? Is it not the solemn duty of every minister to expunge that clause from the church covenant, or to admit and insist upon the practicality of keeping it?

How immensely injurious is it to the cause of Christ to bring Christians into a solemn covenant, entered into in the house of God over the elements of the broken body and shed blood of the blessed Jesus, on the holy Sabbath, renewed and sworn over and over again as often as the communion season occurs, and then treat all insisting upon the keeping of this covenant, and even the profession of keeping it, as gross delusion, fanaticism, and spiritual pride?

15. Is it not most manifest that a want of thoroughly taking up and pressing this subject of entire consecration upon Christians in revivals of religion, is the very reason why they decline and react to the very great dishonor of the Savior? The very

laws of the human constitution forbid that the great excitement that prevails at the commencement of revivals of religion should continue for a long time. This is neither possible nor desirable. But, in proportion as the excitement dies away, the unconverted are apt to become careless, and return to their former courses. Now what is wanting to keep the revival from declining among the real converts? It is manifest that something must be done that will set them in pursuit of the highest attainments in piety. Unless they are immediately cut off from their indulgences in sin, they will quench the Spirit, and soon lose their ardor in working for the conversion of sinners. Unless every form of improper indulgence is pointed out and wholly abandoned by them, they will of course soon return to the world. Now, beloved brethren, is there any other way to secure them from this result than to set ourselves right at work to bring about their entire and perpetual consecration to God, laying down and insisting upon entire conformity to the great principles of God's government in every respect—in making restitution where they have done wrong, to the extent of their ability,—in practising all those degrees of self-denial, and carrying the law of love through all the transactions of life as fully, and thoroughly, and perpetually, as the gospel demands, holding up the cross as the foundation of all true reformation, and exhibiting Christ, in all his relations and offices, in such a manner as to make the saints partakers of his holiness and divine nature? This course of preaching would open to the convert a new world of immensely interesting light—would fill him with pantings and longings after complete deliverance from sin, and would open, to both minister and people, the most enchanting fields of truth and usefulness conceivable. And Christians, instead of attempting to sit down upon the side of a slippery precipice from which they would surely slide to the bottom, would not think of resting or looking back until their ref-

ormation was so thorough and universal as to be able to say, "Blessed be God, we are free." Unless this course be taken, I am as well convinced, as I am of my own existence, that revivals will always, and certainly, and necessarily decline as they have done, to the great reproach of the cause of Christ.

Now I beseech my brethren to look at this subject, and see if it is not a matter of fact that revivals do decline in the church, for want of proper instruction and right example on the part of ministers?

One word in answer to an objection, and I will close. It is said that the Methodist brethren preach entire consecration or sanctification, and yet that their revivals soon decline. To this I wish to reply without offence to them:

1. That this doctrine is not insisted upon as universally among them, if my information is correct, as it was in the days of Wesley.

2. That much of the instruction which awakened sinners receive among them is not sufficiently discriminating to insure sound conversions; and, consequently, many of their professed converts do not want to be holy.

3. Is it not true that, in multitudes of instances, the sanctification upon which they insist is rather a legal sanctification, and, from the manner in which it is exhibited, is calculated to beget a self-righteous spirit, and thus work decline in the church?

4. When they enjoy discriminating, thorough instruction, and have ministers who practically understand the subject, who live, and preach, and insist upon entire consecration, their revivals do not decline, as is commonly supposed by other denominations. But, under such instruction, their prayer meetings, and the lives and influence of their members, prove the efficacy and excellence of the glorious and blessed doctrine of entire consecration to God in this life. As a body, I have long feared, and for some time believed, that religion was on the decline among them. In the

days of Wesley, and for a long time after, insisting upon this doctrine was the very life and power of that church; and precisely as this doctrine has fallen into disrepute among them vital piety has declined. If these things are not true, I am wholly misinformed upon the subject. Your brother in the bonds of the gospel.

C. G. FINNEY.

A Son's Dying Testimony.

MRS. — was the widow of —, Esq., of the city of —, a prosperous merchant; his life, after he made a profession of religion, was exemplary and eminently useful. His conversion could be distinctly traced to the prayers and faithfulness of his wife. When left a widow, she devoted herself with great earnestness to the spiritual interests of her family. She had two sons and a daughter. Her influence was also felt in the church; she was a mother in Israel. Many, it is believed, will rise up and call us blessed. Her eldest son is now a highly respectable and useful minister of the gospel.

The younger son became a merchant in the city where he grew up. In the revival of religion he became a subject of grace, and united with the church. He settled in life under favorable circumstances, became eminent in his calling, and filled a large place in the community. His respected mother lived near him, and never failed to aid him by her counsels, for she was endowed with great good sense as well as deep and living piety.

Some years ago, she was called to part with this, her youngest son. When she saw that he must die, the trial at first seemed too great for her to bear. He had an interesting family. But she was enabled to roll her burdens on the Lord. This son had always been sober-minded and moral. She had reason to hope he was pious; he had been a man of prayer. But when he was visited with his last sickness the anxious and faithful mother did not feel

fully satisfied. She took her seat by his sick-bed and held the following conversation with him:

"My son, we may fear for the result of this illness. Are you prepared to exchange worlds?"

He paused to reflect, and replied, "I hope I am."

After some remarks upon the solemnity of dying, and the fullness of Christ, she said to him, with great seriousness, "J—, I have never been quite satisfied with your appearance as a Christian. I fear there is something wanting. You do not seem to have a lively hope, a joy in believing. There has not been enough of Christ in your experience; you do not seem to make enough of Christ; he is all, the Chief among ten thousand. I have found no fault with your outward deportment, your external duties; but morality cannot save you; you must trust in Christ alone."

He said he understood her, and would give attention to the subject. She withdrew, and poured out her soul in prayer in her closet, that Jesus would reveal himself to her dying son. Early the next morning she was called into his room. A change had come over him; his countenance no longer bore the marks of gloom; the dark cloud had passed away; "Mother," said he, "you were right. I see there was a great deficiency. I have been enabled to give myself anew to Christ, and he has revealed himself to my soul. I have a joy I never knew before; I see a glory in the gospel that is new. Christ is my all."

After a pause, he said to his mother, "When I was young, I used to think you were too strict with me. I was kept in at night against my will; I was not allowed much spending money, and was prevented from mingling with rude boys. I often complained, but I see you were right; I knew you were right at the time, but was unwilling to acknowledge it. I thank you for your faithfulness; if I have ever done any good in the world, I owe it to your prayer and fidelity." Placing his arms

around her neck, he exclaimed, "O mother, blessed art thou among women!" These were among his last words.—[American Messenger.

Illustrations of Christian Experience.

THE WEAK MADE STRONG.

How should one chase a thousand, and two put ten thousand to flight.—Deut. xxx. 30.

Mrs. — had been a member of the Church about ten or twelve years. She was not insincere in her religious profession, but she was not an earnest, cross-bearing follower of the Savior. Often did she absent herself from the class-room and prayer-meeting, fearing that she might be called upon to testify of her faith in Christ, or open her mouth in prayer. Yet without multiplying words, we might say of Mrs. — she lived as do many other professors, sometimes doing her duty and at other times shrinking from it. If it should be asked which most frequently gained the predominance, (nature or grace,) we should be compelled to acknowledge that nature much oftener gained the ascendancy than grace. And had you asked Mrs. — if she was living in a state of justification, she would probably have been surprised and tempted with the thought that you judged disparagingly of her religious state. But surely, if such are children of God, they are erring children; and for a disobedient child to speak of being justified in disobedience involves an inconsistency too palpable to need comment. But Mrs. — subsequently ascertained that she could not remain in this state. She found there must either be a change for the better or the spirit of adoption must be lost; and, in the strength of Almighty grace, she resolved at all hazards on a thorough and entire renovation.

THE RENOVATION.

Mrs. — at once found, in her endeavors to draw nigh unto God, that he began to draw nigh unto her. God is light. The

nearer her approaches to God, proportionately clear were her discoveries of herself. She now saw that she had not been justified before God in her shrinkings from duty. To the degree her actions had evidenced a lack of self-sacrificing zeal and care for the souls of others, to that degree she now saw she had been lacking in manifestations of a Christian spirit; and, in view of the fact that "if any man have not the spirit of Christ he is none of his," she saw that she had cause for repentance before God, in that she had, by her evident want of zeal and devotedness, given occasion to the world to doubt her profession, she well knew that, if she had retained the ardor of her first love, her efforts to win souls to Christ, and other varied duties of one professing to be Christ-like, had been far more abundant; and, knowing that there is no neutral ground in religion—that, from the period of her conversion, she had either been going backward or forward, she became alarmed in relation to her state, clearly perceiving that it had been one of repeated backslidings, rather than of continuous justification. But now, on confessing her sins, God forgave her; but she resolved that her spirit should never rest until her bent to backsliding was taken away. Her full heart cried out,

"I cannot rest in sins forgiven."

She at once resolved on the attainment of entire holiness, assured that if her bent to backsliding was wholly healed, the old leaven must be purged out. She made an unreserved and irrevocable consecration of herself, and all her redeemed powers, to Christ; and thus prepared the way for the exercise of a genuine living faith, such as characterized the father of the faithful. "Seest thou how his faith wrought with his works, when he offered up his son Isaac?" Having thus set herself apart, in compliance with the conditions upon which the promises of entire sanctification are made, she was empowered to lay hold upon the promises, and cleanse herself from all filthiness of the

flesh and spirit. It was a new creation. Yes, she was created anew in Christ Jesus. The fountain from which her actions emanated gushed out from a purer source, and found new and various channels of usefulness; and all the purposes of life were in evident union with Christ. The object which brought the Son of God from heaven to earth was the identical object which engrossed her attention above all others, for her life's best energies were spent in saving sinners. And shall I tell you

THE EFFECT OF THIS ENTIRE RENOVATION.

She now no more indulged those shrinkings from duty which had made her former life so unproductive of the fruits of holiness. We will not say that her nature, though wholly renovated, never recoiled in view of crosses painful to the flesh; for, in doing this, we should speak of the disciple as above her Master. But we will say that, in view of duties, however crucifying to the flesh, she was enabled to say, "Not my will, but thine be done;" and the duty was then and there performed, in the name and in the strength of the Lord, and God was glorified; and, though the Lord called her out in a way she had not known, and in a way singularly unlike what her former preferences would have dictated, yet she was not only submissive, but happy. Her happiness consisted in doing the will of God. When from the depth of her heart her courageous spirit spoke out in the language of the poet,

"No cross or suffering I decline,
Only let my whole heart be thine."

Were we to sketch for the eye of the reader a glimpse of the way of the cross by which the Lord brought her, our narration might be thought simple. But the Lord of the way has said, "Except ye become as little children, ye shall in no case enter into the kingdom of heaven;" and we will, if needs be, hazard our reputation for the sake of setting forth the varieties of grace to be found in the way of the cross, leaving the reader to infer that, though all may

not be led in minutiae by the same way, yet that the way is narrow, and that every traveller in the way will be led forth in a way sufficiently varied to meet the peculiarities in his mental constitution, and to rectify all that may oppose itself against the right way of the Lord.

Mrs. —, though she had been a professor for about twelve years, had not enlisted her husband in the service of her Savior. She had been so seriously hindered by the fear of man, that bringeth a snare, that she had never ventured to urge him seriously on the subject of his soul's salvation. In fact, she had not lived near enough to the source of light to get truthful perceptions of her own responsibility as a professor in regard to the perishing around her. But now a view of her husband's perilous condition, as a sinner already condemned, was unendurable. On one occasion, returning from evening service, she found her husband had already retired. In an agony of desire for his salvation, she threw herself on her knees by the bedside, and began to plead with him to seek the Lord. He affectionately urged her to seek the repose of her pillow, but she assured him that such were her views of the danger of his condition that she could not, would not rest until she might know that he had fully resolved to seek the salvation of his soul. It was in vain that he endeavored to satisfy her with the promise that if she would only now retire, he would on the morrow converse with her on the subject. "No" she replied, "I will not sleep any this night unless you promise me that you will resolve to give your heart to the Lord."

He at last promised her, if the Lord would spare him till the next evening, he would present himself at the altar of prayer as a seeker of salvation. The next evening came, and Mr. — was so far mindful of his promise as to be present at the house of God. But when the invitation was given for seekers of salvation to manifest it by coming forward, his purpose seemed fixed that he would go no further.

His affectionately earnest wife saw it, and hastening to him cried out, "My husband, remember your promise!" He subsequently was induced to perform his promise, and, after two or three days, was made a joyful recipient of saving mercy.

But, though Mrs. — was thus urged by the Holy Spirit to commence at the right place, home, yet her labors were not all confined to home. Success in one duty only inspired her for the more fearless performance of yet more self-sacrificing duties; and with every passing day she gathered increasing strength. She seemed to have cast wholly aside that enthusiastic doctrine that we are not to do good unless we feel free to it, and made it a point to converse and pray with those who came to see her in relation to their eternal interests. She also took pains to redeem the time, in order that she might go out among her irreligious neighbors, and into the highways and hedges, and urge the gospel invitation. So affectionately did she labor to win souls that listeners were often melted to tears by her passionate entreaties, and many, very many yielded, and were, through constraining mercy, induced to partake of the joys of salvation. Often as opportunity would allow did she unite in company with those divisions of the tribes of Israel who go up to serve the Lord in the wilderness. Said the pastor of Mrs. — to the writer, I have seen, on these occasions, more souls brought to the Savior, through the instrumentality of Mrs. — than through any other agency on the encampment. O, was not the effect of this renovation most glorious and desirable!—[Author of the Way to Holiness.

HUMILITY, like the gentle willow, bendeth beneath the force of the storm, and riseth again; while the proud, like the unyielding oak, are torn up, and levelled with the dust.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

A Word Fitly Spoken.

JESUS never spake one unnecessary, harsh or severe word. He had a divine sympathy for the frailties and infirmities of a tried, and suffering, and tempted nature in others. He was forbearing to the ignorant, encouraging to the weak, tender to the penitent, loving to all,—yet how faithful was he as "the reprover of sin!" Silent under his own wrongs, with what burning invectives did he lay bare the Pharisees' marked corruption and hypocrisy! When his Father's name and temple were profaned, how did he sweep, with an avenging hand, the mammon crowd away, replacing the superscription, "Holiness to the Lord," over the defiled altars!

Nor was it different with his own disciples. With what fidelity, when rebuke was needed, did he administer it! the withering reprimand conveyed sometimes by an impressive word (Luke xxii. 61,) "Faithful always were the wounds of this friend."

Reader! art thou equally faithful with thy Lord in rebuking evil; not with "the wrath of man, which worketh not the righteousness of God," but with a holy jealousy of his glory, feeling, with the sensitive honor of "the good soldier of Jesus Christ," that an affront offered to him is offered to thyself? The giving of a wise reproof requires much Christian prudence and delicate discretion. It is not by a rash and inconsiderate exposure of failings that we must attempt to reclaim our erring brother. But neither, for the sake of a false peace, must we compromise fidelity; even friendship is too dearly purchased by winking at sin. Perhaps when Peter was led to call the apostle who honestly reproved him, "Our beloved brother Paul," in nothing did he love his rebuker more, than for the honest boldness of his Christian reproof. If Paul had, in that crisis of the church, with a timidity unworthy of him, evaded the ungracious task, what, humanly speaking, might have been the result?

How often does a seasonable reprimand, a faithful caution, save a lifetime of sin and sorrow! How many a death-bed has made the disclosure, "That kind warning of my friend put an arrest on my career of guilt; it altered my whole being; it brought me to the cross, touched my heart, and, by God's grace, saved my soul!" On the other hand, how many have felt, when death has put his impressive seal on some close earthly intimacy, "This friend, or that friend,—I might have spoken a solemn word to him; but now he is no more; the opportunity is lost, never to be recalled!"

Reader! see that you act not the spiritual coward. When tempted to sit silent when the name of God is slighted or dishonored, think, would Jesus have done so! would he have allowed the oath to go unrebuked—the lie to be uttered unchallenged—the Sabbath with impunity to be profaned? Where there is a natural diffidence which makes you shrink from a more bold and open reproof, remember much may be done to discountenance sin, by the silent holiness of demeanor which refuses to smile at the unholy allusion or ribald jest. "A word spoken in due season, how good it is!" "Speak gently," yet speak faithfully: "be pitiful—be courteous:" yet "quit you like men; be strong!"—[Zion's Herald.]

A Striking Analogy.

SOME years since, a young man entered alone into the catacombs of Rome. He tied a thread at the entrance, and kept the ball in his hand; and, though he had no guide in the dark and intricate passages, he took with him a torch, and wandered on, feeling no fear. Far under ground he wandered about these dark ways, and examined with delight the monuments and inscriptions which abounded on every side. He stopped to copy many of these inscriptions in his book. But, in copying one, he accidentally put out his torch, and lost his thread. Ah, there he was in midnight

darkness, and entirely alone. He shouted aloud, but there was no one to hear. He groped about on the ground to find his thread, but in vain. He wandered around the mazes of these winding passages, to find his way back to the entrance, but it was impossible. In fear, distress, and weariness, at last he fell down and fainted away. In his unconscious agony he clenched the earth with his hand, and when he came to himself, he found his thread within it. He sprang up with delight. He followed back his thread. He stopped to look at nothing by the way. Soon he saw the dim light, and came to the entrance of the catacomb, and to the outward air again. Wearied, and grateful for his life restored, he knelt upon the ground, and gave thanks to his merciful, preserving God.

Your guiding thread and light are the Word and Spirit of God. The one is put into your hands to teach you the love of Christ, and the way to life eternal. By it, the Blessed Spirit would keep you from wandering, and lead you to serve and honor your glorious Lord. If you lose it amidst the dark passages of a sinful world, it is possible that you may recover it again. If you wander from its directions, it is possible you may be brought back again. But why will you try the hazardous experiment? Why need you lose your thread at all? Why should you not bind it to the cradle of your childhood, and then hold it and keep it all the way through life? Why may you not hide this blessed word in your hearts, from your earliest youth, and never allow it to be plucked from you? Why need you stray in sinful rebellion when God has so richly furnished you with the blessings of his grace, and permitted you to come behind in no gift? You can never excuse your sinful wanderings, as if they were not to be avoided. O no! You grieve the Holy Spirit; you do always resist the Holy Ghost. You despise his love. You quench his blessed influences upon your hearts, in every wandering from God. He cries after you in his Holy Word,

"Why will ye die?" He warns you against all your sinful carelessness and disobedience. "What will ye do in the end thereof, for the end of these things is death?"—[Canada Evangelist.

Religious Maxims.

HAVING PARTICULAR RELATION TO THE
PRINCIPLE OF LOVE.

LXVIII.

EVERY man who bears the image of Christ ought to be, and in reality is, a love-missionary. His renovated and Christlike nature will develop itself in such ways and manners, that he will find it to be his great business to manifest goodness. It is not possible for him, in the exercise of his "*divinized*" nature, to have any thing to do with contentions. He flees strife. He has no place on the battle-field. He cannot fight, because he loves his enemies. Warriors belong to their country. Those who are in the true love are the citizens of all countries, and belong to mankind.

LXIX.

Love "seeketh not its own." It thinks acts, lives, for others. And, in return for its self-forgetting, self-sacrificing nature, the universal love spirit, which is present in all things, embraces it in its arms, communicates to it the influences of everlasting life and wisdom, and gives it all things. And thus it is made true that, in "not seeking its own," and in giving to others, it is recompensed "an hundred fold."

LXX.

Love does not love others on account of their wealth, honor, dignity, or any thing else of that kind; nor, on the other hand, does it love others on account of poverty, or worldly dishonor. Wealth cannot buy it. Poverty cannot repel it. Neither can wealth repel it, nor poverty allure it. Its object is existence; and not the mere incidents of existence; the man, in his immortal nature, and not the mere clothing of

the man. It loves, therefore, because it has a love-nature. It loves, because it loves to love. It loves, because it cannot help loving. It loves, because love is itself its own essence, its own life, its own principle of movement, its own universality, its own eternity. And hence it is, that no bars can stop it, no floods can drown it, no fires consume it. It reaches all things; and, wherever it goes, it conquers or destroys.

LXXI.

Love is not merely an incident or attribute; but a central living principle. And, as such, it is reasonable to suppose that it will demand, and that it will secure to itself, its appropriate organism. In other words, considered in its subordinate or finite existence, it has, and must have, its organized, outward form,—such a form as shall at once express its character, and be the instrument of its power. It is a natural tendency of its being, therefore, to remove, sooner or later, all obstructions to its highest and purest action, by elevating and purifying all the organs of sense, and correcting every form of physical imperfection.

Its tendency is, in accordance with the law which gives to every nature its correspondent form, to clothe itself with a body appropriate to its own excellence, and thus to make a love-body,—and perhaps it may be called a "celestial body,"—as the fitting residence of the love-soul.

LXXII.

The soul can never know the true rest, can never enter into the wide and universal calm, can never experience the Savior's peace, which he calls "my peace," until it passes over, on the wings of universal love, from the limited to the unlimited; from *self* as the centre, to the *universe* as the centre. It then rests upon the bosom of universal being, and experiences a bliss which knows no soundings and no shore.

LXXIII.

We can give to others only that which we have in ourselves, and only in that de-

gree in which it exists in ourselves. And thus it is that he, who has the highest degree of true life in himself,—which is the life of love,—will impart the most to others.

LXXIV.

Sin destroys; love renovates, or creates. And, accordingly, a disordered and sinful mind, by means of its appropriate disordered tendencies, naturally clothes itself in a diseased physical organization. So that physical disorders, whenever and wherever they exist, indicate the existence of diseases of the mind. They are the works of Satan, invading and destroying the once beautiful body. It is the work of Christ, on the contrary, by expelling sin, to expel disease also; and, by renovating the disordered soul, to restore the decaying body's strength and beauty.

LXXV.

God exists in all God's people. Every soul that is born into God's kingdom, and into the perfect stature of God's likeness, is not only a new *revelation*, but is an embodiment or incarnation of the Divinity. In other words, just so far as such are truly born of God, they are not different from God in essence, but are truly "*partakers of the divine nature*." It is not one God in one, and another God in another; but the same God in all; the unity of the divine essence in different personalities. It is the Infinite, making itself known in the finite; it is the God of the universe, taking man's humble form. This is a view of God's people, which should make them exceedingly dear to each other. To see each other is to see the manifestation of God's truth. To know each other is to know the personal manifestation of God's glory. To converse with each other is to converse with the harmony and the voices of angelic and divine life. To love each other is to love God "*manifest in the flesh*." And hence it is said, by the apostle John,—"*If we love one another, God dwelleth in us, and his love is perfected in us.*" And

again, in Ephesians, "*One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*"

LXXVI.

When love once exists, all that it wants more is a *place of action*. Love is the "Spirit of the Lord." And "where the Spirit of the Lord is, there is *liberty*." Unbind Love's wings, take off the fetters which have constrained it, give it freedom of thought, movement, and influence, and it will at once develop itself as a principle of mighty efficacy, disseminating truth, abolishing contention, establishing the unity of individuals, families, and states, and reorganizing society on heavenly principles, by bringing all conflicting elements into harmony, and enthroning Christ as the universal King.

THE BIBLE AND THE FRENCH ARMY.—How wonderful is that Providence which has opened the whole French army to instruction in the word of God! Three years ago, Louis Napoleon, finding that his army was not able to read, advertised for a contract to teach the soldiers. A single gentleman undertook the contract. He asked for no books, nothing but slates and pencils. He brought up the men in a line and pointed, and at his dictation they learned the alphabet, and then to read. He then asked for one single tract. He was permitted to choose, and he then chose, of all tracts in the language of man, perhaps the most beautiful and affecting, the Gospel of St. John, and in less than a year he had taught 50,000 French soldiers to read the Gospel of St. John, and had received copies enough to put one in the hands of each soldier. There was the secret of the notice which we had six or eight months ago, that there was permission to supply every French soldier, embarking from Toulon, with a copy of the Scriptures.

Love is the fulfilling of the law.

Letter to a Doubting Christian.

DEAR FRIEND, — Not often does a day pass but I meet some one or other in your condition, with exactly the same complaint, arising from the very same cause. Just as you describe yourself is every one that is born of God, it being the proper work of the Spirit of Jesus, to bring all that are under his teaching to live out of themselves upon the fulness of Jesus. He is teaching you this lesson, that he may glorify the Savior in you.

You are enlightened to see that Jesus is ALL in salvation work. But, because you are not always alike comforted with this salvation, or with equal happiness enjoying the glorious fruits of it, you therefore doubt and reason about its being yours. How directly contrary is this to the spirit of the gospel! For you are looking, not to the object of faith, Jesus, but at your faith. You would draw your comfort, not from him, but from your faith. And because your faith is not quite perfect, you are as much discouraged as if Jesus was not a quite perfect Savior.

Dear friend, how sadly does the sly spirit of bondage deceive you! For what is your act of believing? Is it to save you? Are you to be saved for believing? If so, then you put acts and works in the place of the Savior. And faith, as an act, is, in your view, part of your salvation.

But, besides this mistake, I can see one of the greatest sins in your way of reasoning, and yet finely cloaked under a very specious covering. I pulled it off, and, behold! there was rank treason under it against the crown and majesty of my Lord and God; for you are kept looking at your act of believing. What is this for? Why, certainly, that you may be satisfied with your faith; and, being satisfied with it, what then? No doubt you will then rest in it, satisfied now that Christ is yours, because you are satisfied with your faith.

This is making a Jesus of it, and is, in

effect, taking the crown of crowns from his head, and placing it upon the head of your faith. The Lord grant that you may never do this any more. I observe how, by this mistake, and by this great sin, you are robbed of the sweet enjoyment of the God of all comfort. You lose what you seek, and lose it in your way of seeking. You want comfort, and you look to your faith for it.

If faith could speak, it would say, I have none to give you; look unto Jesus; it is all in him. Indeed, my friend, it is. The Holy Ghost, the Comforter, will not glorify your faith. He will not give it the honor of comforting you. He takes nothing to comfort with but the things of Christ. Faith is not the cause, but the effect. The cause is the act and grace of the Trinity,—what the Father, out of sovereign love, gave,—what the Son bought with an inestimable price, and what the Holy Ghost proves to a sinner to be a price every way fully sufficient, and so bring him to depend upon it for his full salvation.

You see, then, that, in consequence of the Father's giving Christ for me, the Holy Spirit brings me to Christ, and enables me to trust and rely upon him as a present and all-sufficient Savior. This is all that faith has to do in the matter. It is the fruit and evidence of the covenant grace of the Trinity. At best, it is but an open, empty hand, stretched out at God's bidding, and at God's enabling, to lay hold of Christ; but Christ, so laid hold of, is my salvation. Hallelujah to Jesus! It is not faith, but Christ. It is not my hand, but the thing received into my hand, that saves me.

I assure you, my friend, that much faith brings much comfort from Christ, and gives much glory to him; but the way to get much faith is not to look at it, but at the Savior; not to look at your hand, but at Jesus; not how you hold him, but that he is yours, and holds you and your faith too, and therefore you shall never perish, but shall have everlasting life. L.—[Selected.

Christian Perfection.

BY E. M.

SOME object to applying the terms "perfect," "perfection," etc., to men in the present life. It cannot, however, be denied that the Scriptures do so apply them, in a number of instances. We read that "Noah was a just man, and perfect in his generation;" that "Job was a man perfect and upright." The Psalmist says, "Mark the perfect man, and behold the upright; for the end of that man is peace." Christ says, "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect." Paul says, "We speak wisdom among them that are perfect."

The question, then, is: What sense is to be given to these terms, when so applied? Are they to be understood in a positive and absolute sense, or in a limited and qualified sense? In a limited and qualified sense, certainly. God alone is positively and absolutely perfect. But every creature of God may be perfect, after its kind, and according to its degree. Thus the first-born Sons of God—angels, cherubim, and seraphim,—are all perfect in this sense; yet their perfection falls infinitely below the perfection of the Deity. The spacious firmament, by its order, grandeur, and beauty, proclaims itself perfect after its kind. The world, also, furnishes numerous illustrations. Thus, every species of animal attains a degree of maturity and strength peculiar to itself. The fields, clothed in verdure, soon wave in golden harvest, and the garners are stored with a luxury of abundance. The prattling boy, with scarcely one well-defined idea in his mind, ere long, stands up like Newton, and counts the stars, tells their names, measures their heights, distances, and magnitude; or, like Locke, pries into the mysteries of the human understanding, and unfolds its latent energies and beauties. Thus, you have perfection, (in the sense we now use the term,) in the natural world.

Now, what we here claim for religion, or the work of God in the soul, is nothing more than what characterizes every other department of his work, viz: a susceptibility of arriving at a certain degree of ripeness, or maturity, that may properly be termed its perfection. And so speak the Wesleyan authorities. Mr. Fletcher says, "We give the name of Christian perfection, to that maturity of grace and holiness which established adult believers attain to under the Christian dispensation. Hence it appears," says he, "that, by Christian perfection, we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant." Mr. Treffry says, "It (Christian perfection,) is the full maturity of the Christian principle, and the consistent and uniform exemplification of Christian practice." The sacred writers present the same idea. Thus Solomon says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Christ says, "The kingdom of heaven, (i. e., the work of grace in the soul,) is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Again, "The earth bringeth forth fruit of herself; first the blade, then the ear, after that, the full corn in the ear." John characterizes Christians according to their respective attainments, as "little children," "young men," and "fathers."

But it may be asked: When is grace to be considered as actually mature? We answer, when faith, hope, and love are mature. These are the cardinal or master graces in religion; and, when mature, all the graces will be mature. These are to religion, what the sun is to the solar system—the source of light and heat; of order and harmony, to all its parts. Hence these graces regulate and control the whole spiritual man; they give force and character to all his thoughts, words, and actions. If these graces flourish, religion flourishes; if these graces languish, religion languishes.

Christian perfection, therefore, may be defined, a maturity of faith, a maturity of hope, and a maturity of love. With this accord the authorities previously quoted. Thus Mr. Fletcher, in his definition of Christian perfection, uses the terms, "perfect faith," "perfect hope," and "perfect love." Mr. Treffry says, "When the soul has attained to maturity in Christian holiness, confidence is perfect, and doubt, distrust, and fear cease to exist." So, too, the inspired writers. Thus Paul expresses a desire to see the Thessalonians, that he "might perfect that which was lacking in their faith." The Hebrews he exhorts to "draw near with a true heart in the full assurance of faith." James says of Abraham that, "By works his faith was made perfect."

Again, Paul writes to the Romans of "abounding in hope through the power of the Holy Ghost," and to the Hebrews, of "showing diligence to the full assurance of hope unto the end."

Finally, John says,—“Herein is our love made perfect that we may have boldness in the day of judgment.” ** “There is no fear in love; for perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.”

But it may be further asked: When are faith, hope, and love, to be considered as mature, or perfect? We answer—1. Faith is perfect when it “staggers not at the promise of God through unbelief;” when it takes God at his word, and confides in his promise, “fully persuaded that what he hath promised he is able also to perform.”

“Faith, perfect faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done.”

Perfect faith forbids the indulgence of fear; as the fear of want,—knowing who hath said, “Bread shall be given you; your water shall be sure.” It forbids the fear of enemies; because “greater is he that is in you, than he that is in the world.” It forbids the fear of falling from grace, know-

ing who hath said: “My grace is sufficient for thee.” It forbids the fear of death, because Christ hath plucked out its sting, and “brought life and immortality to light.”

Possessed of this grace, the Christian can say:

“Jesus protects; my fears begone;
What can the rock of ages move?
Safe in thy arms, I lay me down,
Thy everlasting arms of love.

While thou art intimately nigh,
Who, who shall violate my rest?
Sin, earth, and hell, I now defy;
I lean upon my Savior's breast.

I rest beneath the Almighty's shade;
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stay'd
Wilt keep me still in perfect peace.”

2. Hope must be regarded, not as a simple element of the mind, but a compound, made up of desire and expectation. Hence nothing can be an object of hope that is not both expected and desired.

The object of Christian hope is, mainly, spiritual and eternal good; and that hope is perfect when that good is both ardently desired, and confidently expected. When the desire for spiritual and eternal good rises superior to every other desire; and when doubt as to its final possession and enjoyment vanishes, and you are fully persuaded that good will ultimately be yours; then is your hope perfect. Let me give one or two instances in illustration. Job says, “I would not live always.” Why not? Because of his ardent desire for another and a better state. Again, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.” Here his confident expectation, joined with his ardent desire, made up his perfect hope. Again, Paul says, “I am in a straight betwixt two, having a desire to depart, and be with Christ; which is far better.” “We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens." Thus his confident expectation of future good, joined with his ardent desire for that good, made his hope perfect.

3. Love is perfect, when love to God and man, fills and rules the soul. When every desire and affection, every purpose and action, is brought under its influence and control. When no desire or affection is indulged, no purpose formed, no action taken, but what accords with love to God and man.

Perfect love induces a prompt and cheerful obedience to all the divine commands; because it makes the "yoke" of Christ "easy," and his "burden light." It inspires delight and pleasure in the worship of God; prayer, praise, and meditation become the element of the soul. It inspires patience and resignation under affliction; the voice of murmuring and repining is hushed to silence, and the patient sufferer exclaims,—*"It is the Lord: let him do that which is good in his sight."* It inspires love and benevolence to man,—teaching you to feed the hungry, to clothe the naked, to relieve the distressed, and to visit the fatherless and widows in their afflictions." It inspires love and forgiveness to enemies,—prompting you to "bless them that curse you; to do good to them that hate you; and to pray for them that despitefully use you and persecute you." It throws the mantle of charity over the faults and foibles of others,—teaching you to think no evil, to speak no evil, but to "bear all things, believe all things, hope all things, and endure all things." Finally, It inspires a holy longing to be with Christ, that you "may be like him," and "see him as he is." So the poet:—

"I long to behold him array'd
With glory and light from above;
The King in his beauty displayed,
His beauty of holiest love:

I languish and sigh to be there,
Where Jesus hath fixed his abode;
O, when shall we meet in the air,
And fly to the mountain of God?"

Thus, with a perfection of faith, a perfec-

tion of hope, and a perfection of love, you will have Christian perfection; or, a "perfect man,—the measure of the stature of the fulness of Christ."

Symmetrical Holiness.

BY B. S.

EVERY thing in the natural, scientific and moral world has its lights and shades, its defects and beauties, its crude and finished state. Objects which lack symmetry are to the eye of a perfect workman, unseemly. They are unseemly from the fact that his knowledge embraces the object in its harmonic perfections. For instance, we know what are the various features and parts which make outwardly a perfect man. Consequently, when we behold one that lacks an eye, a foot, a hand, or even the joint of a finger, we know he is maimed, crippled or defective. Thus in a moral point of view, we regard the imperfect or unsanctified Christian. There is a lack of symmetry in his attainments.

One man is slow, hesitating, cautious in his movements; another is prominent for his zeal, vehemence and activity; another is prominent for his bold, courageous and adventurous conduct, while another may be timid, shrinking and fearful. The degree of religion enjoyed by these different persons is thus imperfectly manifested. Not that God does not work right in these manifestations, but that men's nature and habits are evil. They need more grace to eradicate their corruptions, and to correct their habits, and thus exhibit a symmetry in their Christian character. Man, in an un-renewed state, is like a corrupt tree. When he is converted or justified, the tree is felled. Then follows the extraction of the roots, the clearing of the soil, and the cultivation of the place which it occupied. The figure holds good when applied to the Christian. The "roots of bitterness," "filthiness of flesh and spirit," still remain after he has been pardoned. Hence there

is a great work yet to be done. Entire sanctification eradicates these "roots of bitterness" from the heart, and cleanses it from its filthiness. And, having attained this point there remains various methods of improvement. The gracious soil is to be cultivated, adorned, and made productive. Thus the apostle Paul, after teaching the Philippian church that "the peace of God which passeth all understanding should keep their hearts and minds through Christ Jesus," exhorts them as follows, viz., "Finally, brethren, whatsoever things are true—honest—just—pure—lovely—of good report, think on these things." Again, the apostle Peter, addressing those who had "escaped the corruption that is in the world through lust," enjoins upon them even a further work, "And, besides this," he says, "giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." Thus the holy Scriptures everywhere enjoin a piety—a holiness of symmetrical proportions. All the graces of the Spirit are required. To perfect any piece of mechanism, much time, great care, study and application are devoted to the object. No expense or sacrifice is permitted to defeat the design. But to attain eminent holiness in all its symmetrical beauty, how few are willing to devote their time and energy! This blessing, surpassing every other in value and importance, requires no less care, study and application than others of minor consideration. Shall we not, then, take time to be holy—practically, experimentally and symmetrically holy? Or shall we suffer ourselves to slide heedlessly to the tomb and to the retributions of a final judgment? Ah! how solemn the crisis to which we each are hastening—a crisis resulting from our present decision! The reason why we are not holy—holy as God would have us, is because we do not intend to be holy. We need one fixed, persevering intention of soul to be wholly the Lord's. Then, and not till then, shall we find it easy to behold, to realize

to exhibit, and to enjoy holiness in its symmetrical beauty. May we each seek for grace that will enable us so to do.

A Night at Clonelly.

OR THE POWER OF PRAYER A HIDING-PLACE IN THE TEMPEST.

CLONELLY is an interesting, considerable fishing-village on the coast of North Devon. Its position is most singular. From its upper end to the water's edge you descend a precipitous street, or a sort of flight of steps and slips, of several hundred yards length, with the dwellings arranged on either side. To a stranger, it looks quite an enterprise to go down or get up. From the water, when approaching the landing-place, the houses and cottages appear, at first sight, as if hung up in the side of a cliff; and the whole affair looks romantic, and strikingly picturesque. A great number of boats belong to the place, depending for subsistence chiefly on the herring fishery. In consequence of the inhospitality of the shore for several miles up and down the coast, and the impossibility of approaching the quay, or finding security from a storm, if it come from a certain quarter at the receding of the tide, sad disasters have, at different times, occurred, sweeping off, at a stroke, a large portion of boats and men together. Not long before my visit, a calamity of this kind had happened, when above twenty lives were lost.

There is a Wesleyan chapel at the top of the village, of a suitable size and character for the place, a nice little congregation, and a society of many years' standing. Many are well disposed to the missionary cause, and, according to their ability, handsomely contribute towards its funds. It was the night of the missionary meeting that I was there. Some regret was expressed that, as the boats were out, the congregation would not be so large as could be wished. The night was already threatening; and, during the time of the

meeting, the wind rose high, and ominously roared around us. Soon after our return from the chapel, it increased dreadfully, and the greatest alarm prevailed for the safety of the men who were that fearful night out in their fishing-boats. The fatal combination of wind and tide had again happened. "It is the same as when the twenty-two were drowned!" was sorrowfully reiterated from many lips. Most of the boats were out. The wind howled around us terribly, and shook the dwellings where the wives, the daughters, the sisters, the friends of the men at sea crowded together in their anguish, and gave affecting vent to their heart-rending sorrows. Several of the females before us, of different ages, were our own people, and their tears and sobbings were touching in the highest degree. Knowing we had access to him who, on the Lake of Galilee, said, "Peace, be still," and "there was a great calm," we knelt down to pray. One and another and another poured out their souls to God, in fervent, believing supplication. For myself, I never remember to have felt any thing like it. Access to God was given in a sense before unknown. Prayer was inwrought by the power that helps human infirmities. Every request was the "prayer of faith;" and God seemed to say to each petition, "It shall be done." We rose from our knees. My mind was solemnly and strangely affected. A large Bible lay on the table. I threw it open, and my eye was at once directed to the words of the Lord Jesus: "Again I say unto you, that, if any two of you shall agree as touching any thing that they shall ask, it shall be done for them of my Father in heaven. For where two or three are gathered together in my name, there am I in the midst." My faith was confirmed, and my heart said, "Surely, God is in this place."

From that moment, some who were distressed and inconsolable had their fears entirely removed. They could weep no more. God wiped their tears away. Their agitated bosoms became serene and tran-

quil, and their anguished souls were filled with joy and peace in believing. One young female, of interesting mien and aspect, whose husband was out in the storm, said, in a firm and sweet tone of voice, "I now believe God will bring him in in safety, but, if he does not, I am perfectly resigned to his will." The change was so striking, so happy, it appeared to my own mind no common proof of the truth and excellence of the religion of the Bible. The same storm still raged and roared without, but the care of the distressed and agitated was "cast upon him who cared for them," and by whom they were graciously assured of it. At the cry of their distress, Jesus came. Now "agony was heaven," and the sound of weeping and wailing was exchanged for the voice of praise and thanksgiving. I went from house to house to comfort the mourners, and was instructed and edified by all I saw and heard. It was a memorable night, a season never by me to be forgotten. The lapse of ten years has left the scene as vivid as if the occurrence were but of yesterday.

In the morning, the shore was eagerly watched for the return of the boats. No fewer than sixty had that night been exposed to the perils of the deep in the horrid tempest. Not a boat, nor a man, nor a net was injured! When the last boat reached in safety, great and universal was the joy. Many, even those who knew little of inward religion, acknowledged the hand of God, and in grateful accents, with full hearts, magnified his name. "They that do business in great waters, these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth up the waves thereof. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they be quiet; so he bringeth them unto their desired haven. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—[From a London work.

The Results of United Prayer.

DEAR BRETHREN: Very soon after taking charge of a class in this city, I commenced the practice of praying for my members three times a day, and, at the same time, earnestly invited them to do the same for their leader, and for one another; subsequently, I suggested to them that I thought it would be well to include in our prayers, the *unconverted relatives* of every class-mate; this was agreed upon; and now, in the course of three years, we have had the following answers to prayer:—viz, two husbands, two wives, five children, one parent, and thirty other relatives, in all forty souls, converted. Then, in addition to these special answers, we have had the cheering influence arising from the consciousness that, three times a day, we had an interest in one another's intercessions at the throne of grace. This, as you might suppose, has had an encouraging effect upon our hearts when we met; so much so, that we know nothing of a *barren time*; our class-meeting is always looked forward to as a time of refreshing from the presence of the Lord. The work of *sanctification* goes on amongst us, eight enjoying that blessing, and others pressing unto the *full liberty* of the gospel. Perhaps the foregoing facts, if published, might encourage others to adopt a similar course, and be attended with the same good results. To God be all the praise, for what his grace has wrought in us, and by us. Amen.

Yours, very truly,

VERITAS.

Hamilton, 27th July, '55.

A TOUCHING INCIDENT.—A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and, as the bud of her heart unfolded, it seemed as if won, by that mother's prayers, to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child,

was the idol of the bereaved family. She would lie upon the lap of the friend who took a mother's care of her, and, winding one wasted arm about her neck, would say, "Now tell me about my mamma!" And, when the oft-told tale had been repeated, would softly say, "Take me into the parlor, I want to see my mamma." The request was never refused; and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But

"Pale and wan she grew, and weakly—
Bearing all her pain so meekly,
That to them she still grew dearer,
As the trial hour drew nearer."

That hour came at last, and the weeping neighbors assembled to see the little one die. The dew of death was already on the flower, as its life-sun was going down.—The little chest heaved faintly—spasmodically.

"Do you know me, darling?" sobbed, close in her ear, the voice that was dearest; but it awoke no answer.

All at once, a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lips parted; the wan, cuddling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

"Mother!" she cried, with surprise and transport in her tone—and passed, with that breath, into her mother's bosom.

Said a distinguished divine, who stood by that bed of joyous death:

"If I had never believed in the ministration of departed ones before, I could not doubt it now!"

"Peace I leave with you," said the wisest Spirit that ever passed from earth to heaven. Let us be at peace, amid the spirit-mysteries and questionings on which His eye shall soon shed the light of eternity.—
[National Era.]

Christians should be diamonds for the lustre of their graces; loadstones, to attract others to Christ.

Is Holiness Beautiful?

To the natural man, Christ appears as "a root out of dry ground;" there is no beauty in holiness, in the sinner's estimation, that he should desire it. To such a man a life of holiness is a life of gloom, of self-denial, and of perpetual sacrifice; the duties of religion seem to him irksome, and only endurable on the principle of exchanging lesser present mercies, for greater future advantages. He may admit that moral right sustains and enforces the claims of religion, and that the ultimate advantages of piety are infinite and eternal, but he can see no beauty in holiness that should engage him in its present pursuit and practice.

The reason for this opinion is, that the unrenewed heart always looks upon religious subjects through a false medium, and, of course, always comes to an erroneous conclusion. Hence, while he can perceive no beauty in the Redeemer, the child of faith looks upon him, and exclaims: "Out of Zion, the perfection of beauty hath shined." When the holy soul exhorts his fellow disciples to seek a more intimate acquaintance with the deep things of Christian experience, he can find no more inviting language than this: "O Zion, put on thy beautiful garments. The greatness of God's mercy is thus expressed: "he shall beautify the meek with salvation." Desiring the fulness of God's blessing, the Psalmist prays, "Let the beauty of the Lord our God be upon us." Every devoted Christian, even the young convert, beholds such richness of beauty in holiness as no language can describe; such perfection of beauty as no finite mind can fully comprehend. He beholds beauty in the perfect adaptation of the means of holiness to the ends proposed; so easy of comprehension, so practicable, so effectual, and, to him, both the present and future advantages of holiness are beautifully appropriate.

What can beautify an immortal soul, if

the blessings of holiness fail to do it? But holiness does do it. It imbues the mind of man with a clear understanding of his relation to God as his Father, Moral Governor, Benefactor and Redeemer, and of the fitness and propriety of all the duties connected with these relations; it sprinkles his once seared conscience from all evil, and makes it quick the least approach of sin to shun; it brings his will into sweetest harmony with the divine economy; it purifies and elevates both his affections and his aspirations; it fills him with a consciousness of the presence and fellowship of the Godhead; it leads him to feel that a special Providence watches over all his interests, either putting approaching danger away, or causing it to result in his greater good; it gives him a treasure more valuable than silver or gold, and blesses him with peace, joy, hope, and assurance of everlasting life, if he cast not away the beauty in which holiness delights to array him. Is not holiness beautiful? It is beautiful.

God grant that every reader may be adorned with the beauty of God's sanctuary, may imbibe and disseminate the spirit of perfect love, till fitted, as a polished stone, to be associated with the spirits of just men made perfect in beautifying the temple not made with hands.—[Beauty of Holiness.

BE HUMBLE.—The more bounty God shows, the more humility he requires. Those mines that are richest are deepest, those stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoreth men the more they should humble themselves; the more the fruit the lower the branch on which it grows; pride is ever the companion of emptiness.

AFFLICTIONS.—"I feel," says a writer, "that repeated afflictions come not as lightnings on the scathed tree, blasting it yet more, but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness."

Editorial Miscellany.

BELIEVE THAT YE HAVE IT, AND YE HAVE IT.—In accordance with the promise given in our article, under this caption, in the August number, we place before our readers an extract from Mr. Caughey's recently published work, entitled "Earnest Christianity." We do not know that there is anything in this article that has not already been presented, in some form or other, in the Guide; but the writer has an earnest, pointed style, peculiar to himself, which may accomplish, in some minds, what could be by no other mode of address. It will well repay a careful and prayerful perusal:

"Victory is yours, if you only perform the conditions. 'BELIEVE.' But you will ask, 'What am I to believe?' Believe that Jesus will keep his word of promise to you;—that if you believe that you receive, you shall receive. Offer yourself wholly to the Lord. Renounce the devil, and that besetting sin, and every sin, heartily and energetically,—for he never saves 'the passive soul antagonist to nothing.' No! but you must be antagonist to the devil and all his works,—within you and without you! Desire victory;—that is, full salvation from its power and presence within. Pray that thus it may be unto you. Offer the blood of the Lamb as the full equivalent, the New Testament price, the infinite price, for the salvation which is of infinite value. Let desire reach its highest point of intensity. What next? Anything more? Yes, surely; for, if you stop here, you leave off just where you began; you are little the better for the effort,—no nearer the blessing; abandon the effort, and you will diverge wider and wider from it. What is to be done? Hearken; 'Believe that ye receive, and ye shall have.'—Mark xi. 24. That is it! Saving faith is there! That is the climax. You cannot get beyond it. If you stop short of it, you are unsaved; if you reach it, salvation is yours in that instant. Be on your guard here! Satan is in ambush! 'Believe that ye receive,' says Jesus. 'Believe that you have it, and you have it,' say some; that is simple nonsense! Those who can receive such a sentiment may; I could not, without first casting

away my sense, feeling and reason, which would be next to casting away my faith. It goes far to make salvation wholly dependent upon MY WILL, instead of the power of Christ: it would make a Divinity of my will. Alas! I might as well pretend by my will to create a world, or to thaw the ice around the pole, or to cleanse hell of devils. Who but God can will a thing, and it cometh to pass? It is God alone 'who worketh all things after the counsel of his own will.'—Ephes. i. 11. I know experimental salvation is the result of two wills,—the will of God and the will of man,—and that what Paul said to Philemon God says, in effect, to every soul he would save, 'But without thy mind would I do nothing;'—that is, without thy will or consent. We know, also, that it is God that worketh in us, first to will, and then to do, of his good pleasure.—Phil. ii. 13. But to say, will it to be so, and it is so,—I have a thing merely because I WILL to believe I have it,—is too much, in all reason, for man or angel. With regard to inward holiness, or the way to possess it, it is a figment of the imagination, which one of old called the fool of the household; it is a disturbed fancy, a pleasing but deceitful dream—another illustration of the prophet Isaiah's striking similitude.

"'It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is EMPTY: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is FAINT, and his soul hath APPETITE.'—Isaiah xxix. 8. To make existence out of non-existence, purity out of putridity, a holy heart from an unholy, a clean thing out of an unclean,—Job xiv. 4,—it is not in the will of man, but in the power of God, to accomplish. Nor does the demur, 'It is not the WILL that purifies the heart, but the Holy Ghost, when that faculty does its office,' relieve the matter of its tendency to grievous heterodoxy. Be it so; it is neither more nor less than to be sanctified by the WILL;—and the will forcing the soul to believe it has what it has not,—on the principle that, if it believe it has it, it has it therefore. But we are said to be 'sanctified by faith,'—Acts xxvi. 18; purified by faith,—Acts xv. 9. But what is this, but to substitute the will for faith? If such

mean differently, they certainly express themselves unfortunately, nay, unscripturally.

"Many have been stumbled here. I do not wonder at it. And now suffer me to implore all you, who are in the habit, in these meetings, of instructing seekers of full salvation, to avoid such teachings and phrases as you would the plague. They have done more to bring the doctrine of sanctification by faith into disrepute than all else put together, the inconsistent lives of those who profess it excepted. There is no foundation for such sentiments in the word of God, nor in reason or common sense.

"We admit, believing has the consent of the will; nay, without the will, there can be no rational, sincere belief. You cannot credit a promise, and act faith upon it, without the assent of your will. Nor can you 'believe that you receive' unless will agrees to it. Let will withhold its consent, and believing, in the saving sense, is at an end.

"Some of you may inquire, 'How are we to guard against the error, seeing that the WILL is such a powerful, present and prominent ally, both of faith and unbelief? indeed, inseparably connected with one or the other; for in assailing unbelief we have to eriminate the WILL, and in urging to believe we have to secure the alliance of the will.' To this I reply: Keep the will in its place. It is naturally a usurper. It made devils of angels. It would make fools of you, if you allow it. Keep the will in its place. Abide by the word of God, and by the terms or conditions of the promise;—instance, Matt. xxi. 21,—'And all things whatsoever ye shall ask in prayer, believing, ye shall receive.' The conditions are prayer and believing,—not merely willing, but believing. Instance, again, Mark xi. 24,—'Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.' Other promises might be quoted, but these are sufficient. The conditions here are to desire, to pray, and to believe that you receive. This is plain. Now, observe; to will and to believe, are like soul and body—they go together; but they are not the thing desired and prayed for, no more than the atmosphere that conveys sunshine to the earth is the sunshine itself; for it is but atmosphere still, when the sunshine is out of it; no more than the telegraphic wire that conveys the electricity is the electricity itself; the wire may be there, and the electricity not; no more than a galvanic battery is electricity; copper and zinc may be there, plate upon plate,

a pile of them, and yet no galvanic action. Do you understand me? To will and to believe go together; but they are not the blessing itself; the blessing attends or follows THEIR ACTION.

"Observe the promise: 'Believe that ye receive, and ye shall have.' Believing and receiving must go together. Now, observe, there is a distinct difference between 'Believe that ye have it, and ye have it,' and 'Believe that ye receive it, and ye shall have it.' Is there not? You cannot but perceive it. The folly of man is evident in the first, the wisdom of God in the second. The one is at war with common sense; the other is in harmony with it. In one, we behold an inlet to self-deception or hypocrisy, or both; in the other, a preservative from both. For, if you believe that you receive, and you do not receive, it is evident there is something wrong; not with Christ's veracity—that would be blasphemy—but with yourself; and you must believe again and again, till you do receive, or have your heart searched, as Jerusalem of old, with lighted candles.

"A difference? Yes; as much as to believe that you drink from a cup which is off in another room, when the thing is impossible; and to believe that you are drinking from a cup at your lips, and the pure water is gliding down and over the palate that craves it.

"Allow me to repeat—for it is of the highest importance you should understand it—believing and receiving go together. The error lies in divorcing them, and forcing the will to create what it should only receive by believing—even by an out-stretched, empty-handed faith, taking the blessing from above; the heart believing that it does receive into itself all it has wished, all it has desired, all it has believed for. 'Believe that you do receive' all that your craving soul and grasping faith desired.

"Guard yourselves, therefore, against two errors. 1st. Beware of forcing your will to create that which it must receive by simple faith only; that is, by believing that you do receive.

"2d. Beware of refusing to believe until you know and feel that you have received; that would be to be saved by knowing and feeling—by knowledge and sense; but neither are faith. But we are saved by faith. To refuse to believe till you thus know and feel, is infidelity to simple faith.

"Remember, then, the blessing of entire purity—all that is comprised in entire sanctification comes by pure and naked faith—believing that

you do receive it. This is all Christ desires of you, just at this point. To refuse this, until you know and feel that it is done, is like refusing to drink, or to believe there is anything in the cup at your lips, unless you are first assured that what you desire is safely deposited in your stomach—a thing simply impossible. Upon one or other of these two rocks, thousands of our Methodist people split. The great mass of them seem to be oscillating, like pendulums, between these two errors, only one, here and there, stopping at the true gospel centre. Those who refuse to believe until they have received, long as they have to wait for it, are by far the largest number in our church. The first sentiment I have been combating, has by far the fewest adherents; yet these are large enough, in number and influence, in some places, to embarrass the work of God greatly in this department.

"Hear me, then, O my brother! Stop at the gospel centre. Oscillate no more. Stay your soul upon the veracity of Jesus. Desire, pray, believe. If there happen to be any defect in your consecration, or in renunciation of sin, or any idol lurking in the secret place of your heart, your sanctifying Lord will reveal this unto you. But keep on desiring, praying, renouncing, consecrating, as you can, and obstinately believing all the while. Never attempt to believe you have what you know and feel you have not. But do attempt, and with all your might, to believe that *ye* do receive it, and he who has power to do it will cut the work short in righteousness, and save you to the uttermost.

"Bear this in mind; when you do receive, you shall feel that you receive. The great barrier to be overcome is to resolve to take Christ at his word; not to feel that you receive before you believe; for then the promise would have ran, 'Feel that you receive, and ye shall have.' Nay, but 'Believe that ye receive.' Believing and feeling are very different. But to begin believing with an empty, hard, tossed, and troubled heart!—there is the difficulty, a formidable difficulty to many; they cower before it, shrink back from the contest, and vilely cast away their shield of faith, and abandon the field. But those who will hear nothing, see nothing, believe nothing, but the pure, naked promise of Jesus Christ, that "all things are possible to him that believeth;" they, even they, shall have the victory—shall realize in a deeper and higher sense than Petrarch, when he penned those lines:

'Victorious Faith, to thee belongs the prize;
On earth thy power is felt, and in the circling skies.'

"Close your ear against the Old Serpent! His reasonings are endless. He never tires hissing against the doctrine of faith, although he ruined our first parents by believing his promise that they should not die though they did eat the forbidden fruit. They believed before they tasted it. The Lord has met Satan on his own ground, and saves us by believing Him. It is this that spites the Old Serpent. But as we must believe that we receive, in order to receive, he makes capital of that, and overcomes many. Expect that he will hiss at you. Regard him not. Perhaps he may hiss you through human lips, even those from whom you expected better things. Heed them not. Close your ears against him, and against all who would slur the way of faith. Cut them all short by turning to your risen Lord, hearkening for his voice, and doing as he bids you, like a good servant, a dutiful child. 'Believe that you receive.' Hold fast upon that, even with a naked faith—a faith unclad of feeling, stripped of all sensible enjoyment, an empty, hard, tossed heart—the heart you have within you now. Jesus will soon appear among the waves, saying, 'Fear not, only believe. Be it unto thee according to thy faith. Believe that you receive, and you shall have.' You do believe you do receive. It is faith's triumphant hour. In that glorious instant you do receive, you are saved—sweetly, consciously, fully saved from sin; 'the blood of Jesus Christ his Son cleanseth thee from all sin,'—1 John i. 1,—and the language of your soul is:

'Tis done; thou dost this moment save—
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.'

"Now, indeed, you may 'believe that you have it;' aye, but in this case you have it before you believe that you have it; believing that you received, brought it; believing that you have it, is an after faith, so to speak. A difference there, and an essential one, too!

"What did I say? 'You may then believe that you have it.' Believe that you have it? That is too weak a word; it is defective. Nay, but you shall know that you have it. Believing ends where knowledge begins; their ground is not common. When I credit a promise, so as to trust my all upon it, that is faith or believing. When the promise is fulfilled, upon which I relied, faith has no more place in this case; it

is knowledge now, and therefore improper to say I believe I have it.

"Come, then, come all of you! and he who has entered the lists against his bosom sin, and its legion, come to Jesus. You come to him when you reach his promise; you touch him when you touch that; that is the hem of his garment now. 'Believe that ye receive,' and you touch him. As many as shall thus touch him shall be made whole, whatever may be the nature of your spiritual diseases. This is faith's climax—the top summit of its action—its highest attitude for full salvation. Jesus cannot lie! So sure as he has, in this promise, delivered his sceptre into the hand of faith; so sure as he has pledged his veracity, and brought himself under obligation to fulfil its askings—so sure he will never trifle with it—never! Victory shall be thine, and full salvation. Let us all kneel and test this doctrine, whether it be of God!"

FINNEY'S LETTERS.—We publish, in this number, the third letter of the series. The searching, pointed appeals which it contains cannot, it seems to us, if read in a proper spirit, fail to profit. They bear evidence of having been dictated by the spirit of Christ. Let us, dear brethren, lay them upon our consciences, and, wrestling with God in secret places, secure that inward anointing which will render our ministrations more efficient for good. The present state of the church and world loudly calls for a holy ministry. While this has been generally conceded by those who have written and written well, on the ministry demanded by the times, it seems to us that sufficient pains have not been taken to force this truth upon the conscience. Our aim, in the republication of these letters, is to accomplish this object.

We have given them to our readers without note or comment. Some may object to the strictures found on Methodism at the close of the one in the present number. We have only to say that we believe they contain the convictions of an honest mind, uttered, not in the spirit of censoriousness, but love, and, whatever may be our own private judgment in regard to the points referred to, we think them worthy of

being well and prayerfully pondered. We are contending, not for the triumph of a sect, but the diffusion of Bible holiness, and, if there are defects in us which, owing to denominational partialities, we have failed to discover, we are not unwilling that a brother in Christ, though known by another name, and connected with another tribe, should aid us in the work of self-examination. It is not difficult to discriminate between the censor and the friend.

BOOKS AND PERIODICALS.

UNIVERSALISM, CALMLY AND SERIOUSLY CONSIDERED, *in a series of letters to a friend*,—is the title of a small book just published at Dayton, O., by S. Vonneida, Agent of the Printing Establishment of the United Brethren in Christ. The subject is well canvassed, and the absurdities of the Universalist theory faithfully exposed. It contains, also, an Ironical Sermon, illustrating the inconsistencies of the doctrine. Any one having a friend inclining to Universalism could hardly do better than to put this little volume into their hands. It sells, at retail, for 25 cents.

LADIES' REPOSITORY. The August number of this valuable monthly has been received. It is ornamented by two fine engravings, "The Noonday Rest," and a portrait of Alice Cary.

The present number fully sustains its claims to the popularity it has attained.

SOLEMNITY AND FERVOR.—Let the saying of the ancient be remembered: "He who trifles in the pulpit, shall weep in hell," and the modern saying, "Cold preachers make bold sinners."—[Mather.

PRECEPT is instruction written in the sand—the tide flows over it, and the record is gone. Example is graven on the rock, and the lesson is not soon lost.

ONE soul converted to God is better than thousands merely moralized, and still sleeping in their sins.—[Bridges.

Conviction.

BY REV. JESSE T. PECK, D. D.

IT IS NECESSARY TO BE CLEANSED FROM
ALL SIN.

MANY will admit that it is desirable, that it transcends in importance all other objects of interest to an immortal soul. They are convinced that it is possible; for they do not dare to limit the power of God, nor the efficiency of his remedies.

But they do not regard it as necessary, as indispensable. They incline to resolve the whole into a question of expediency or convenience. And, as it is inconvenient to give thorough attention to it; inconvenient to part with many cherished worldly gratifications; inconvenient to be wholly and only Christians, they waive it, and think they have committed no wrong, violated no law, run no risk! But we propose to show that entire deliverance from sin is not a mere question of convenience; that it is not left simply to our discretion; that it is a fixed, unalterable necessity; a matter of imperative obligation, demanding immediate attention—thorough and successful attention—such a necessity as that failure in relation to it must be finally fatal.

We argue, first, from the purpose of man's creation, and his primitive moral condition. It is certainly in harmony with Revelation, as well as the general sense of the church, to say, "The chief end of man" is, "to glorify God and enjoy him forever." But God is glorified by holiness alone. Sin interferes with his glory. It is the grand element and fact of rebellion in his universal empire. Wrong in itself, essentially and unalterably corrupt, it is against all his plans, and the occasion of all the disturbance in a government, designed to show the power of universal harmony in the right. Just in proportion to its extent, it prevents the glory which would accrue to the Divine Being in the reign of universal goodness, happiness, and progressive perfection. Con-

quered, held in check, and resisted as it is, in the justified state, it yet, however concealed and plausible, is an antagonist force that resists the spirit and plans of God, and loses no opportunity to seek and gain the ascendancy. Only the heart entirely consecrated, from which sin is all excluded, which is wholly dissolved in love, can completely glorify God. Then all the ransomed powers flow sweetly in the channel of the divine requirements. God is glorified by the pure flame of love which is the essential element of his own character and felicity. He is glorified by the exhibition, before earth and heaven, of the power of his remedial goodness, the efficacy of the Savior's blood, and the renovating force of the Holy Spirit in the soul of man. He is glorified by the pure, the steady, and increasing light which goes out from his consecrated ones upon the moral darkness of the world. He is glorified by the sweet, humble and convincing testimony of his witnesses. He is glorified by the moral power of experimental, practical holiness in rebuking sin, in resisting and diminishing the influence of the Prince of Darkness, by the inward redeeming agency for God, and truth, and heaven, which goes out in this world of sin, and by the trophies of grace brought home to the Redeemer in heaven.

Had sin been an element and condition of God's declarative glory, it would have been created at the first; and, had its production and continuance, however subjugated, been compatible with that glory, there had been no arrangements made for its destruction; no blood provided which "cleanseth from all sin." But, because it was directly and unchangeably otherwise, man was created "in the image of God," "in righteousness and true holiness," and, when this divine image was lost, was superseded by positive corruption, all the stupendous arrangements of the remedial dispensation were put forth to restore it. No; there can be no chance for mistake in the announcement; the glory of God requires our deliverance from all sin. This, the

chief end of our creation, can never be fully realized without it.

We argue it again from the nature of God. We cannot fathom the depths of infinite purity. The heavenly orders cry before him who sits upon the throne, "Holy, holy, holy, Lord God Almighty. Heaven and earth are full of thy glory." This is the nature we are to please. To this awful moral attribute we must be adjusted in character, affections, motives and will, if we reach that other "end" of our creation "to enjoy him forever." With this holy nature we are to be compared, not in its infinitude, but in its freedom from all defilement, and its unchangeable devotion to the good and the true. With this august, living purity, we are to be united. God proposes to dwell in us as his temple,—to "sup with us and we with him." How appropriately, then, are we required to "come out, and be separate; touch not, taste not, the unclean thing;" to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In pity to our fallen condition, he begins his reign in us before "sin is all destroyed."

Partly that the completion of the work may depend upon faithfulness to the grace already given, and partly, perhaps, for reasons which we do not understand, he forms with us a spiritual union at the time of our conversion, notwithstanding our remaining depravity! But what, we ask, is the fair inference from that fact? That he means thus to hallow and legalize these remaining corruptions? That they are licensed to remain under the divine sanction, because our "bodies are the temples of the Holy Ghost?" Surely, directly otherwise. He enters, and will only consent to remain, as a conqueror; and though, in general, as in the direction to Israel, in relation to the Canaanites, these subjugated foes are "driven out little by little," yet the expulsion must proceed, or, like those terrible foes, they will become "pricks in our eyes, and thorns in our sides."

Without a figure, if we, in our voluntary states, aim not against our remaining tendency to "the lust of the flesh, the lust of the eye, and the pride of life,"—against them steadily, actively, energetically, so as to concede to them no willing, quiet home within our bosoms; if we indulge first a slight, and then a growing pleasure in their existence, and concede to them a voluntary gratification, we shall "defile the temple of God," and be exposed to the fearful penalty. "If any man defile the temple of God, him will God destroy."

What, now, we ask, will prepare us for the enjoyment of this spiritual union for growing, and finally completed oneness with the divine nature? The wrongs that are within us are uneasy in this august presence. The risings of self, and the stirrings of depravity, are interruptions of the harmony which God seeks to produce within. They initiate, and, if granted license, perpetuate rebellion in the citadel, once reduced to subordination. It need not, then, be further argued.

The fact that we are to have all our happiness from "fellowship with the Father, and with his Son Jesus Christ," shows conclusively the necessity for the holiness of men in the nature of God. Before his bar we are finally to appear, and the only grand question there will be one of completely restored harmony with the character of the Judge; harmony in moral condition; harmony in will, and motive, and labor, reached and (so far as opportunity has allowed,) enacted in previous probation. In fact, so intimately are we related to the Divine Being, so utterly are we dependent upon him, so impossible is it to flee from his presence, and so completely do his own resources comprise every thing upon which our well-being, in time and eternity, depends, that we must argue, from the nature of God, the rightful demands upon us. As verily as holiness is the attribute of Jehovah, it is necessary for us to be holy. With what appropriate-

ness of authority and power does he say, "Be ye holy, for I am holy"!

He who cannot see, in the nature of God, the absolute necessity of purity in us, does not know God nor man. What drew from the prophet the exclamation, "Ah, Lord God, woe is me, for I am undone; for I am a man of unclean lips, and I dwell among a people of unclean lips?" He shall give the answer, "For mine eyes have seen the King, the Lord of Hosts."

Let any one who doubts the necessity of deliverance from all sin pause for a while before the awful purity of God, and receive upon his soul, and into its deepest recesses, the searching light that beams from his brow, and glances from his eye, and he will presently cry out, with the prophet, "Woe is me, for I am undone; for I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts." How appropriate will then be the language of the poet:—

"I loathe myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ be all in all."

Let him, then, we earnestly entreat, join with another, and say, "Cleanse thou me from secret faults;" and, when this prayer is fully answered, he will know what it is to derive his richest happiness from the visions of God. He will fully appreciate the glorious beatitude pronounced by the Savior, "Blessed are the pure in heart; for they shall see God."

We have thus shown, from the purpose of man's creation, and the nature of God, that it is necessary for us to be "cleansed from all sin."

Suppress any outbreak of depravity by an outward pressure, and, sooner or later, it will again manifest itself in some form; but set in operation an influence which shall annihilate the desire to do wrong, and you have effected a radical and permanent cure.

A Beautiful Example of Early Piety.

MESSRS. EDITORS.—While attending a Convention of Colporteurs of the American Tract Society, at Charleston, S. C., in February last, I had the pleasure of listening to many narratives, which were of great interest and value. Among them was one by a Colporteur from North Carolina. By one part of his narrative, I was so much affected, in common with all around me, that I requested a copy of it, that I might make it known for the good of many, and especially of the young.

During the week of the anniversaries in May last, I communicated it at a meeting, where several requests were immediately made for a copy, or for its publication. I have received so many requests since, that I cannot doubt that its insertion in your paper and in others will be gratifying to a large number in different parts of the land. Yours, etc. S. M. WORCESTER.

"CHARLESTON, S. C., Feb. 20, 1855.

"REV. DEAR SIR.—My next visit was to the family of —, Randolph county, North Carolina. The morning was rainy. Mr. —, the husband and father, was a common drunkard. He had wasted his property, and, in a drinking frolic, had burned his wife's Bible.

"We were met at the door by his kind wife, who invited us in, and set for us the only chair in the apartment. We were scarcely seated when a child, in a weak tone of voice, asked the mother for a sop of water, for the reception of which it reached a pale and slender arm, showing the effects of long-continued disease.

"We asked the mother if the child was sick, and were told that it had been confined a long time. 'Will it disturb the little one, if we talk to it?' 'No, sir, she likes very much to converse when she is free from pain.' Thus encouraged, we took our chair, which was quite frail, and

sat down beside the bed on which the child lay.

"Well, sissy, are you sick?" "Yes, sir. I've been sick a long time; but mother thinks my sore foot is better now." "And does your foot hurt you bad?" "Sometimes it does." "And can you sit up in bed some?" "No, sir, only when mother holds me."

"The child had a fine eye, and was evidently very weak. Under the pillow was a small Testament that looked as if it had been used a great deal. The back was all gone. Drawing this from under the pillow, [we said] 'and is this your book, sissy?' 'Yes, sir.' 'And can you read?' 'Yes, sir.' 'What does your book read about?' 'It reads about Jesus Christ, sir.' 'Ah! And who is Jesus Christ?' 'He is the Son of God, sir.' 'Well, where is he?' 'He is in heaven, sir.' 'And what does your book say about Jesus Christ?' 'It says he came into this world to save sinners.' 'And who are sinners?' 'We are all sinners, sir.' 'Indeed! And do you think you are a sinner?' 'Yes, sir.'

"Well, but Lizzy, if you are a sinner, and Jesus Christ came to save sinners, what good does it do you to read your book?" "Why, sir, (the countenance of the child speaking volumes,) why, sir, when my foot hurts me so bad, I can't sleep, and the light is all gone out, and the rest are all asleep away,—in the black and dark night,—and I get so tired,—then I think about God, and how kind it was when God sent his Son to save sinners; and then I think about Jesus Christ, that he came to this world to take little children into his arms, and blessed them! Was n't it kind, sir? And then I think I can see them bad men take Jesus Christ and nail him up on the cross; and, for all it is so dark, I think I see a man take a sharp iron and jab it in his side. And then I can see the blood run down. It seems, sir, like as if it dropt right down on my heart; and then I feel so glad, I forget

that my foot hurts me, and I go to sleep, and get rested good, and, in the morning, when the light shines through the big crack, and I get wakened, I think I was dreaming. But then I get my Testament and read, and it reads just like I thought I seen; and then I know, that I was awake, and that I love God, and I do think that God loves me. Don't you think he does?"

"How could I doubt? Just here the doctor came in and closed our conversation; but, while memory lasts, we expect to have a vivid recollection of the house, the mother, her dress, her manner, the broken chair, the bed, the child, the piece of Testament, the big crack, the angelic look, the sweet smile, the faint voice, the clasped and slender hands! I now see them all! 'Let me die the death of the righteous, and let my last end be like his!'

"The mother was a pious woman. She had no Bible. But a kind neighbor, an old lady, had loaned the Testament to light the path to heaven. Yours, etc. J. N. A."

[Boston Evening Traveller.]

The Baptism.

The following Experience of Bishop Hamline was published many years since in the Ladies' Repository, and shortly after copied into the Guide. As it will be new to many of our readers, we have, at the urgent request of an esteemed subscriber, concluded again to give it a place in our columns.

ENDS.

THERE was a man of our acquaintance who had been, for thirteen years, a professor of religion, and, during much of that time, an official member of the church.

Like most of his brethren, he had been attentive to the means of grace in the closet and in the sanctuary. Yet his devotions had sometimes been formal, not exerting a vital influence on his life. At four different times he had been roused from his lukewarmness, and, under the warnings of the Spirit, and new impulses of grace, he had regained the comforts of religion.

Once, in night visions, he stood on a snow-drift near to a village of thirty or

forty old tenements. The street was on his right hand, some fifty rods distant; and, about as far from him in the opposite direction, he saw, in his dream, a lion of the largest size, and of a most ferocious aspect, making toward him. He made for the nearest house, thinking that possibly he might run half the distance that his pursuing foe must accomplish in order to overtake him before he reached it. As he entered the house, and closed the door, his savage pursuer reached it. Scarcely had he time to congratulate himself on his escape, when he perceived that the door was broken, and its panels loose, and that a slight pressure upon it from without would expose him, unprotected, to the fury of the lion. He saw, too, that the house was uninhabited, and open at various points; so that, after all his efforts, he was not protected, and would probably soon be torn in pieces. In the agitation which ensued he awoke, with these words sounding, it seemed, in his ears, and through his soul, "Who goeth about as a roaring lion, seeking whom he may devour."

None can conjecture the effect of this dream. The words of Scripture seemed for days to be ringing all through him; and the supposed escape from the lion, with a vivid recollection of the agony experienced in the exposed condition here described made an impression so deep and abiding that it proved, for a time, a salutary warning. It was probably the means of restraining him from a farther relapse, or perhaps an entire falling away; for, doubtless, without supernatural checks and aids, Christ's disciples would all forsake him.

At another time, when his faith had declined, and, of course, all the graces of the Spirit languished, he awoke from undreaming slumber with these words impressed upon him in a most solemn yet consoling manner, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his root as Lebanon:" and blessed results again followed, for a season, this merciful visitation.

On another occasion, when his heart had begun to turn aside like a deceitful bow, he dreamed that his Savior came and spoke with him face to face, warning him of his unfaithfulness, and reminding him of all that had been done for him—of the agony it had cost the blessed Redeemer to bring him from darkness to light through the cross, and of the ingratitude and the peril of forsaking Jesus and going back to sin. Under the influence of this dream, or rather of the waking impression which followed it, he was again recalled to Christian fidelity and watchfulness.

Again, in a relapsed state of his affections, he dreamed that he was worshipping in a Baptist church, and that, the eucharist being administered, he was denied the privilege of communion. But he seemed to be in the altar, on his knees, in a posture to receive the elements, and that there the love of God was diffused through his soul, wonderfully, as at his conversion. He thought that he began to proclaim the Savior's love, and walked on his knees to the door as he did so. He awoke, and was so affected to find it was a dream, and not a sweet and saving reality, that he wept much.

Meanwhile, it was the case that this disciple, so variable in his states of mind, and so visited in his slumbers, had generally no faith in dreams. He seldom recollected the imaginations of his sleeping hours, and scarcely ever spoke of them; yet, at the times above-mentioned, his dreams were somehow connected with deep and solemn religious impressions, which served, in a measure, to check his backslidings, and restore his soul.

In 184—, this unfaithful follower of the Lamb became deeply affected at the recollection of his frequent relapses. It was no dream that then drew his attention to the sad condition of a backslider. Realities, which crowded upon him in fearful array, and burdened his soul in a manner indescribable, impelled him to seek the Savior's face, and reassure himself of an interest in

the atoning blood. As his heart-wanderings at this time had been more than usually aggravated, so his return was with deeper penitence—with much self-accusation and self-abasement.

It commenced in the closet. Its earliest stage was a clear discovery—aided by circumstances extremely reproving—of his lukewarm, fallen state. He was brought to feel that, though born again, he had lost much of his confidence to claim freedom from present condemnation, and to enter into communion with God. A sense of the captivity which oppressed him became very deep and affecting. In this state, he betook himself more diligently to prayer. At first, it was a mere duty, almost joyless, and even burdensome—discharged, not for present comfort, but in regard to resulting advantages. He resolved, however, to practise it night and day, as the means of return to his abused Savior. He anticipated that, for a long time, devotion would be a mere travail of soul; that it would be a severely protracted penance, to which might succeed the recovery of peace. For a few days it was as he expected; but, instead of months of agony, he soon felt the softening influence of the Spirit. His sore conviction of long and aggravated heart-wanderings soon turned into “godly sorrow,” which all who have experienced know to be grateful to the soul—a pleasing rather than a painful state of mind.

Within three weeks from the commencement of these efforts, he felt that his peace was restored; and so powerful was the work of God in his heart, that his tongue was almost constantly employed in prayer or praise. Now it was that he saw more clearly than he ever had how earnestly and perseveringly he must seek wisdom and strength from God if he would be saved from backsliding, and escape an endless hell. He began to inquire yet further what safety there could be in one so prone to wander, while he carried about with him so many unsubdued tempers. He

saw that, in his heart, were the roots of many evils which, though they could not grow while under the reign of grace, yet were ever ready to spring up under the least declinings of faith and love. He felt that there was no safety in this state, and that he could never hope, without presumption, to persevere in the ways of the Lord, without the entire destruction of these roots of evil. Moved by this single motive, therefore, namely, his own safety, he began to cry unto the Lord to deliver him from the remains of the carnal mind.

The reader may say, “This motive was very selfish.” Doubtless it was. But can an unsanctified heart act from motives entirely pure? To say Yes, would be a contradiction in terms. An unsanctified heart is a defiled fountain. Its motives are streams from that fountain; and how then can they be without defilement? Can a corrupt fountain send forth pure waters?

Day after day he besought the Lord to purify him from all sin. It might be said of him that he lived upon his knees; for, indeed, he became so used to this posture, and so intent on the blessing which he sought, that he grudged the time devoted to his sleep and meals. Meanwhile, he was more and more a wrestling spirit. Bowed before the Lord, he had strength given him from above to take hold on God with an unyielding grasp. What fervors were then kindled in his bosom! What joys immortal overflowed his soul! He dwelt in the land Beulah, and discerned the glories of his distant home. But with these joys he was not satisfied, and in them he determined not to rest. He persevered in almost unremitted cries for holiness.

And now he had come to love holiness; so that he desired it not only for safety, but for its own sake. It appeared to him infinitely beautiful and desirable. He thirsted for it as the hunted roe “pants for the water brooks.” He could meditate, converse, read, and pray of little else. Every thing in the universe besides had become to him, as it were, a blank. All

that was lovely in earth or in heaven seemed so merely on account of holiness. God was lovely because he was intensely holy. And his creatures were lovely or unlovely in proportion as they did or did not partake of this attribute.

Besides praying night and day for purity of heart, he read and studied on this to the exclusion of almost every other theme. The Bible was his text-book. He examined, also, Wesley, Fletcher, Watson, Benson, and other Wesleyan authors, with Merritt's Manual, Mahan, and the Guide to Christian Perfection. One or another of those works was almost his constant companion.

He also resorted to the society of the sanctified, questioned with them, joined them in prayer, and, by every possible means, sought knowledge and understanding. Thus his struggles daily increased. And, finally, he began to feel that he "had a baptism to be baptized with"—that he must be pure or die; that he could not endure life unless he might fulfil that language of the apostle, "as he is, so are we in this world." O, how his heart and his flesh then cried out for the living God,—that the image of the heavenly might be restored to him—fully restored! He was straitened beyond measure, until this, even this, should be accomplished in him.

Yet, with such vehement desires burning in his heart, and glowing, as it were, through all his being, he was not unhappy. In the strength of these desires, and in putting forth these struggles, he rejoiced. In them, he had hope. He saw that they were not from nature; and, if from the Spirit, which he could not doubt, this great and precious promise was suited to his case—"Blessed are they that hunger and thirst after righteousness; for they shall be filled." And, in this hungering, there was even fruition as well as hope. The bread and the water of life were so given him as not instantly to fill his large desires, but (with much present comfort in partaking them) so as to sharpen his appetite for their exceeding sweetness.

It must not be inferred that his state of mind was uniform; that no seasons of relapse or coldness broke in upon this life of quickening ardors and vigorous devotion. Far from it. In the midst of these journeyings, he was often much discouraged. Like the ship beating into port, whose pilot misses his expectation to enter the harbor on the present tack, so was this spiritual mariner more than once thrown back, to be tempest-tossed and almost wrecked ere he entered into rest.

THE work of grace in the human soul is progressive. Yet it has several distinct stages. Conviction of sin is one state, regeneration is another, and entire consecration a third. Each of these is, for the most part, feeble in its beginning, and strengthens by slow degrees.

Conviction of sin may now and then be sudden and overpowering, as it was in Paul and Gardner. But, in such cases, the work is extraordinary. The history of the church affords comparatively few such scenes as that of Pentecost. Revivals of religion are generally under forms more gentle, in which the Spirit is distilled "like the dew," rather than sent forth like a "mighty rushing wind." In a large majority of instances, the election of the soul to life has been through a "strait gate and a narrow way"—a way which cost the earnest struggles of several days or weeks of agony.

And what is true of conviction holds also in respect to regeneration. This is a distinct form of grace, radically differing from conviction of sin, as it involves spiritual life, and not merely a struggle after life. But this life is first feeble. Yet, by laying aside "all malice and guile," and "as newborn babes, desiring the sincere milk of the word," it becomes a growing life, in which all the graces of the Spirit advance toward maturity.

Somewhere in this progress the third state obtains, which, though it is gradually approached, is instantaneously be-

stowed. This is known to some as the "assurance of hope," and to others as "perfect love," or "entire sanctification." The last two are the scriptural designations of the state. The former, "perfect love," is used by the "beloved disciple," in his first general epistle—"perfect love casteth out fear." Entire sanctification is a phrase authorized by this language of Paul, in Thessalonians, "And the very God of peace sanctify you wholly,"—that is entirely.

That this perfect love, or entire sanctification, is specifically a new state, and not the mere improvement of a former state, or of regeneration, is plainly inferred from the Bible. Regeneration is like breaking up the fallow ground, and sowing it with wheat, in the growth of which there spring up tares. It is a mixed moral state. Sanctification is like weeding the soil, or gathering the tares and burning them, so that nothing remains to grow there but the good seed. Connected with this illustration, the growth of the soul in the graces of regeneration and of sanctification will be easily understood.

In regeneration, a spiritual growth is like the slow progress of the wheat choked and made sickly by the intermingling weeds. The wheat represents the graces of religion, and the weeds our remaining corruptions. These, while they remain, are always in the way of the former. Entire sanctification removes them—roots them out of the heart, and leaves it a pure moral soil. Then the graces of the Spirit have an uninterrupted growth, except as the violence of Satan's temptations, like a tempest on a desolated field, may interpose.

Growth in sanctification may be illustrated thus. The weeds being uprooted from the field, there still remain certain methods of improvement. One is by enriching the soil. This is the privilege of the moral husbandman. When the Holy Ghost has cleansed the heart, or crucified its unholy affections, we may enrich the soil by the acquisition of knowledge. The

heart is cleansed by faith in the blood of Christ; but we are exhorted to add to our faith virtue, or strength, and knowledge.

Another method of growth is to mature the spiritual crop. The field may be cleared of weeds while the tender blade is springing up, and months will yet be necessary to grow the grain. So the heart may be cleansed from sin while our graces are immature, and the cleansing is a preparation for their unembarrassed and rapid growth. These hints may not interest some of our readers; but, in illustration of a doctrine involved in this narrative, they will be read by those whose attention we are chiefly anxious to secure.

In 18—, the town of A—— was favored with a stationed minister, who was deeply experienced in sanctifying grace, having, for six years, walked in its light. In March of that year, he whose history we are relating visited that place to enjoy the privilege of a religious meeting. He reached the town on Saturday, and, in the evening, heard a sermon on "perfect love," which was followed by inviting believers to approach the altar and pray for that blessing. He, with many others, bowed before the Lord for more than an hour. To him it seemed almost a fruitless waiting, though, as he afterward learned, it was a blessed season to several souls. Through the Sabbath which followed, he had power with God, and, much of the time, was in a deep struggle for holiness of heart.

On Monday morning, he rose early, and, wrapping his cloak about him, continued, until breakfast time, to plead for the baptism of the Holy Ghost. Hastily partaking of a slight repast, he returned to his chamber, and fell upon his knees. While entreating God for a clean heart, his mind was led to contemplate the image of Christ as the single object of desire. To be Christ-like—to possess all the mind that was in the blessed Savior, seemed to embrace all good; and this became the burden of his earnest prayer.

"And why do you not take his image?"

was suggested to him; "for he has taken yours. Look at the crucified Lamb. From his bleeding feet, and hands, and heart—from his pale features, and from every convulsed member, as from a thousand mirrors, do you not catch the reflection of your own vile image destroyed by the fall? Why does the blessed Jesus there hang and bleed, 'his visage so marred more than any man, and his form more than the sons of men?' Is it for himself? No—O, no! He is innocent—immaculate. It is for me. There, on the cross, he bears my sin, and shame, and weakness, and misery, and death. And why does he bear them? To give me, in their stead, his purity, and honor, and strength, and bliss, and life. Why, then, not take his image? Give him your sin, and take his purity. Give him your shame, and take his honor. Give him your helplessness, and take his strength. Give him your misery, and take his bliss. Give him your death, and take his life everlasting. Nay, yours he already has. There they are, bruising him, and putting him to grief. Nothing remains but that you take his in exchange. Make haste! Now—just now—he freely offers you all, and urges all upon your instant acceptance."

All at once, he felt as though a hand—not feeble but omnipotent, not of wrath, but of love—were laid on his brow. He felt it not only outwardly but inwardly. It seemed to press upon his whole being, and to diffuse all through and through it a holy, sin-consuming energy. As it passed downward, his heart as well as his head was conscious of the presence of this soul-cleansing energy, under the influence of which he fell to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. Still that hand of power wrought without and within, and, wherever it moved, it seemed to leave the glorious impress of the Savior's image. For a few minutes, the deep of God's love swallowed him up; all its waves and billows rolled over him.

But Satan was there. Quick and subtle in his stratagem—"Shame," said he, "that you should make this ado, to the disgrace of religion, and to the mortification of those whose hospitalities you share." He saw that it was an evil thought, and strove against it; but, after a sore conflict, it prevailed. He became silent, his feelings subsided, and he arose and proceeded to the meeting-house, where the pious were gathered for the worship of God. His heart still burned within him, and his Savior whispered words of holy comfort to his soul.

This was the baptism of the Spirit. To the pious, it needs no explanation. To the impious, it admits none. What effects followed this visit of the soul to the Mount of Transfiguration may be rehearsed in a future number.

Language of Experience on Profession..

The following experience of Rev. Br. Woodward, of Galena, Ill., was written at the earnest request of those who listened to it. We trust that it may be useful.

At the the time of my conversion, which occurred on the 30th day of June, 1833, I was made happy in God while rising to tell the congregation that I desired religion.

The evidence was clear enough to preclude all doubt at the time; but it was not long before I had doubts which were generally removed by looking for help in prayer, or in confessing my Savior, or in expressing a determination to continue in pursuit of the blessing, and a constant effort to serve God as long as I lived.

I heard the gospel preached, and was soon convinced that a deeper work of grace was very desirable and very needful; that I might be rooted and grounded in love; as I felt too often a sense of want that was frequently very painful to me. Sometimes, my religious enjoyments would be very great, and my peace seemed to be like a river; but a season of drought would ensue

that would seem really distressing, with an accompanying conviction that religion was intended to do more for me than it had yet done.

As yet, no distinct idea had been fixed in my mind respecting the blessing of perfect love. But the general and somewhat indefinite one that "religion ought to accomplish more for me" almost constantly pursued me, until a sense of my deficiencies became exceedingly painful.

In the month of August, 1839, I resolved to attend a camp meeting to be held at a distance of about twenty miles from the city where I resided, and with a desire and determination, if possible, to obtain that indefinite something after which my heart had been longing for about six years. I attended the camp meeting, and, immediately after reaching the ground, began to seek God for the prize after which I had long felt my soul hungering.

I began to pray; but did not get the answer, nor even that access to God that I desired and had expected. My heart was pained because, instead of receiving great and overwhelming answers to prayer, I did not seem to get access to the divine ear at all. I thought I could feel my heart growing harder, and the more I tried to be fervent, the more I realized my distance from the fires that I felt necessary to melt and subdue my poor heart.

In this manner, I spent the first day, and nearly, if not all, the first night.

The second day was spent in a similar manner, and with similar results. After resting during the night, I commenced the third day as the preceding ones had been spent, but without any more encouragement, as my heart appeared as unyielding and hard as ever. After a few hours of earnest struggling in prayer, I left the ground, and retired to a distance in the grove, and seated myself on the trunk of a tree, and gave myself up to reflection. I tried to search my own heart, and asked God to help me. I proposed the most solemn questions to myself, among the lead-

ing of which was, What does God require of me? when the answer seemed to be furnished, and, though I heard it not, yet I doubt not the Spirit uttered it, "Nothing but the heart." Well, I thought he ought to have that. Surely, that is reasonable. I ought to give it to him, and ought to have given it to him long ago. I then felt a rising inquiry, What if he will not accept it? This suggested to my mind that unbelief might be the great hindrance. I then proposed to my own mind several inquiries in relation to the kind and amount of testimony that would be perfectly satisfactory. I thought of several kinds that might be given, and, at last, thought whether, if God should say so, this would not be the best evidence of his willingness that could possibly be offered, and my heart readily assented that no evidence could be more satisfactory than if he were to declare it to me.

At this point, I remembered that he had said repeatedly, that all I desired had been provided, and that he was more willing to bestow it "than earthly parents were to bestow good gifts upon their children."

My unbelief began to yield, and I reflected awhile upon the manner of making the consecration, and at last I saw and felt that it was my duty to bring my entire being to God, and to make a consecration to him, and that, if he never accepted it—that, in view of the consecration I should make, "to reckon myself dead indeed unto sin, and alive unto God, through Jesus Christ our Lord." I resolved that it should be done. My heart began to yield. My eyes began to moisten. I remembered that God had said it, and that I had agreed that that was the most desirable evidence possible of his readiness and willingness to do for me "exceeding abundantly above all that I could ask or think," and, with a heart already dissolving, I sunk down at the very place where I had been sitting, and looked up to God through the atonement, and, in a single moment, the brassy heavens began to dissolve, and the Sun

of Righteousness began to arise, and to shine with an effulgence that caused my heart to sink away into nothing, and a peace as deep as the unfathomed ocean came into my soul. I lay in silence before his face, and bowed in reverence at his feet.

The love of God came, and seemed to extend to every power; to spread and pervade my entire being, so that, in a moment, I felt the work was done, "the great transaction past," and all my soul was filled with love.

My ecstasy was not greater—perhaps not so great—as at some former occasion; but no tongue can tell the depth of peace that filled my soul, and pervaded my whole being. I was by no means vociferous, and yet my tongue refused to be still. Though not as much disposed to shouts of praise as upon some other occasion, yet there was such a sweet and glorious harmony in my soul with God and his plan, and my will was so completely lost, that I knew, I felt the work was done.

For some weeks, this sea of bliss was unruffled. Visions of glory hung around my bed. I awoke with every string of my soul ringing with a sweeter note of hallelujah.

Day after day passed, and this river of love continued to roll, and every successive wave only gave me a clearer and brighter view of the beauties of the great atonement, and the wonderful love of God in Jesus Christ.

After some weeks, I attended class again, a privilege of which I had been deprived for all the intervening time since receiving this wonderful baptism. As my leader commenced speaking to the members of the class, I felt that I ought "to declare what he had done for my soul;" but there arose a struggle in my mind altogether unexpected, that increased every moment in reference to the propriety of professing this great and glorious work. At one moment I thought I must not call it holiness, and the next, that it would be pride to

profess it at all, until my soul was lashed into a tempest most dreadful to endure. I almost wished that the house might take fire before the class leader reached me, that we might be driven from the place, and that I might, by that means, escape without a public profession. Instead of looking up to God for help, I suffered my soul to be tossed upon this terrible sea until the leader approached, and I arose, and did not confess my blessed Master! From that moment, a cloud, not so fearful at first, but yet a cloud, was drawn over my soul, so that my gaze upon the beautiful sunlight of his countenance was interrupted.

I could see his face, but there was not the same brightness. I could hear his voice, but it was not so melodious, nor did its precious intonations fill every power of my soul, as it did before. I felt my loss, and mourned over it. Nor was it until I had lamented long and sincerely, and my grief and penitence had moved my very heart, that I regained the clear noonday of his love. Therefore, from my own experience, I am convinced that, generally if not always, it must be confessed in order to be retained.

A troubled mind is often relieved by maintaining a cheerful demeanor. The effort withdraws its attention from the cause of pain, and the cheerfulness which it promotes in others, extends by sympathy to itself.

The liberal spirit feeds in pastures of perpetual greenness, and basks in heaven's own sunshine, and bathes in crystal streams of pleasure.

When the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierceth the very heavens.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.—[St. Paul.

A Word to Those who would be Holy.

BY REV. C. LAREW.

MY DEAR CHRISTIAN BROTHER: You desire to be the Lord's. "Holiness," or "wholeness," to the Lord, you would choose for your happy and everlasting motto.

Then, first of all, you will dedicate all to him. Not but what all you have is his, and has been from the beginning, but you have not so regarded it. You have taken your portion and gone your way heretofore, wasting your father's gifts in selfish living. Let this all cease at once; and let it be your language, the language of your heart, "What wilt thou have me to do?" In a word, consecrate all to your Heavenly Father. How will you do this? We answer—consent and decide, that all, whether act, word, thought, desire, or possession, shall be not as self, or men may will, but as God wills. This, you say, I have tried to do, again and again. Doubtless you have, and done it acceptably, too. But here you halted; *you did not "believe."* Believe what? you ask. I answer,—the word of God to you at that point. That word is, that he "accepted" and "received" you. Hear him,—"*Be ye separate, and I will receive you.*" You separated yourself, "*presented yourself a living sacrifice;*" but *did not believe*, on the assurance of his word, that you were "accepted." No, you waited for some sign, some sensible manifestation, to come up in your feelings, to assure you that all was received, thus making some preconceived emotion the ground of faith. God does not say, *faith cometh by feeling*, joyous, peaceful, or otherwise, else you would be right in expecting it to arise and inspire you with faith. Nay, "*faith cometh by hearing*, and hearing by the word of God." Therefore, when you consecrate all, as well as you are enabled, you have God's word for the fact that he "*receives you.*" This faith will inspire you with feelings of

peace, gladness, and great quiet and power of soul. In God's order, faith gives rise to feelings, and not feelings to faith, as you have erroneously supposed. Hence, you may take God's word, and rest upon that. There is no error in this. It is the only way of success; as has been tried, and proved by hundreds, after having struggled and floundered in this same error.

To illustrate: Suppose the Lord had said, in his abiding word, "If any man will place twelve stones upon the earth, and put a lamb thereon, and burn it to ashes, I will receive him, and be a father unto him, and he shall be my son." Now, I ask, if you should do this, and the lamb be consumed to ashes, would you not have God's word for your assurance? Yea, as convincingly as if heard audibly from heaven,—that he "received you."

The Lord has not said this; but he has said, as shown above, that if we "come out from among them, and *be separate*, and touch not the unclean thing, he *will receive us.*" Now, I ask, if we thus do, have we not the testimony of the Spirit, written in the word, that we are accepted? Does not our consecrated conscience answer yes? Let us, therefore, "*believe, nothing doubting.*"

But, says one, "How am I to know that the consecration is complete?" I answer, if you see nothing to the contrary, it is; for the Lord has said, "If in anything ye be otherwise minded, God shall reveal even this unto you." The question is not, what will come up in the future to sacrifice and to suffer. In this, "Take no thought for the morrow," applies as well, as in anything else. But do you accept of the will of God as it is made to appear at the present moment? If this is so, this is all that the King requires. Only let this continue, moment by moment, and all will continue acceptable to him. How great the rest of soul, gained by him who thus comes into the truth!

But, you ask, into what state, or degree, of godliness, may I now apprehend the

Lord has brought me? Are my inward foes all dead? Shall I feel the roots of sin no more from this time?

This is an important question—one, the understanding of which, may have much to do with your future peace and success in the way of holiness. Many, who have dedicated all, and believed, have been disappointed in finding, after a little while, the old self-nature stir within them, and either took it as an evidence that they were deceived, or soothingly called it "*only temptation*;" and have continued to try to believe that all was *entirely* pure within.

We forget that there are two parts, or elements, in entire sanctification. The one is the placing of the creature, or sacrifice, *upon the altar*,—Consecration. The other is the *consuming* of it to ashes, or its *primitive elements*, by God's own fire. The gold must first be *put into* the crucible, and then melted, and purified, by separating all its inner dross.

We must first *consent* and *covenant* to give up "all things," and then "suffer the loss of all." First, be nailed to the cross, and then "die daily," till "the world is crucified to us," and "we live not, but Christ in us."

With the first, you have now complied, I trust. If so, you are "sanctified," but perhaps not "wholly;" you are "holy," but perhaps holiness is not yet "perfected." You are now as the gold in the crucible, and can begin to say, "Though he slay me, yet will I trust in him;" and hence ready to "abide the fire." "Abide his coming," as a *refiner and purifier*. If so, you are fully in the hands of the "potter," and he can now begin to mould you as he will, for you will now be enabled to "abide," and not "draw back," as you once did when trial came, erroneously considering it an evidence that God was displeased, and no longer accepted you.

We often make a joyous and glad some state of mind, the *only evidence* of our acceptance with the Father. This is a very mischievous error. To do this, is to make

the faith of our acceptance depend upon our emotions or feelings, as we saw above; whereas "the word" is the only true basis of faith; on compliance with which all the promises become ours. We forget the word which saith, "If need be, ye are in heaviness." That our Savior endured this, and yet was just as accessible to the Father as when his emotions were the opposite. And now, as we are called to "endure hardness," and it is given us to "suffer with Christ," and also to bear some "afflictions for a moment," we must certainly not consider any *one state of feeling* the *only acceptable* one. For if, "when need be," we are in heaviness, then heaviness must be *felt*. If to endure hardness, then hardness must be *felt*. And if we are to have "afflictions," then we must sometimes *feel* "afflicted." You therefore see that if you take one class of emotions to be the evidence of your acceptance, when you feel thus, your faith in God will abound. But, since our feelings necessarily change and vary, as we have seen above, our faith in this case will sometimes be lost, and we fall into consequent weakness and sadness, if not into gloom and total discouragement. Nay, such anchor-ground is too unstable. We need the immovable promise of God, which holds "both sure and steadfast," amid all the varying storms, winds, and rolling billows that come upon us.

The only *true test-point* required of us is in *the will*. If this be true,—if it be in the heart to say, "Thy will be done," we are accepted, let our feelings be what they may; for "where there is a *willing mind*, it is accepted." Ah, this living by feeling, instead of by faith, has made sad havoc of many a promising disciple. It reverses the order of God, and keeps the soul off its only true and immovable foundation—the promise of the Father. It is being much as the spoiled child, who, because it is not permitted constantly to feed upon confections, pastries and sweetmeats, but is called by its parent to partake of substantial fare, and sometimes to take that which is bitter,

and also to go forth and endure that which is "hard and afflicting," loses confidence in the love and wisdom of its father, and sadly refuses to do his will.

Oh! my brother, let *your* motto be,—*"Not my will but thine be done."* "Do unto me as seemeth unto thee good," and all will be well.

Remember, "he sitteth as a refiner and purifier of silver," whose business it is, not to see that there is no fire to try us, and no dross revealed, but to see that the fire gets not too hot, lest it injure and destroy; nor too cool, lest it do not accomplish its end,—the purification of the heart from all its selfish nature.

Neither is he at a loss for fuel from which to make these purging fires. They come from any and every circumstance around us, that is needful to cross our wills; from many little things connected with ourselves, our families, our tenderest friends, and the common businesses of life, and even from our religious services. He will cause a fire to glow forth, giving us a sense of the cross, mortification and death, which are necessary to the perfect submission of our wills, and entire acquiescence with God. And if these fiery trials which are to try you reveal hidden forms of selfishness and sin, as the lance reveals offensive matter not before seen because lying hid deep within, be not disheartened. It is your physician at work wisely, and accomplishing the object of your desire, a perfect cure. Courage, brother! Keep your confidence! The ore must be fused before the dross can separate and pass off. We must die, in order to live. And his soothing encouragement to you is, "After ye have *suffered awhile*, I will strengthen, establish and *perfect you*."

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!—[Jeremiah.

Let your moderation be known unto all men.

Finney's Letters to Ministers.

NUMBER IV.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN: Permit me to inquire,—

16. Whether another great difficulty with the church is not, that ministers have been endeavoring to promote spirituality in the church without true piety? Has it not been too much overlooked, that spirituality and communion with God are impossible any further than godliness is practised in all our lives and ways? Have not attempts often been made, and are they not almost continually made, to keep religion alive and active in the hearts of Christians, while they are suffered, without reproof, to indulge selfishness in many forms, to transact business, and practise self-indulgences that are entirely inconsistent with loving their neighbor as themselves? Has it been sufficiently considered by ministers, that a life conformed to the law of love in all respects is indispensable to spirituality and heavenly-mindedness in religion?

Do not Christians in your own church live in a manner at their tables, in equipage, and transact business, and do many things that must grieve the Spirit of God, when we consider the present state of the world, the calls for benevolent effort, and the deep feeling which Christians must experience in view of the fact that eighteen hundred years have already gone, and but a small portion of the world have yet received the gospel? Are churches called, by ministers, to those degrees of self-denial demanded by the law of love, in view of the state of the world and of the church?

17. Again, are Christians called by the ministry to give up all attempts and all desire to surround themselves with creature comforts; and are they suitably instructed in regard to the fact, that the more happiness they seek from the creat-

ure, the less they must necessarily find in the Creator; and the more they multiply earthly goods and sensual objects, and worldly attachments, the less of course will they enjoy of God; and that a life of self-denial, cutting off right-hand and plucking out right-eye sins, "laying aside every weight, and the sin which doth so easily beset" them, are naturally, and for ever essential to the enjoyment of God?

18. Is there enough of the testimony of example on the part of ministers? Example is the highest moral influence that can be exerted. And is it not true, my brethren, to a great extent, that, while Christians hear our preaching, profess to believe it, and even praise it as excellent, their conduct is very little influenced by it, because they do not believe that we expect them to live in accordance with it? And is it not true, to a great extent, that the reason why they do not believe us to expect this is, that they do not see that we ourselves conform to the standard which we set up? Do they not see that, in many instances, we preach one thing and practise another? Now, when this is so, our example is the highest influence, and of course they will follow our example and not our precept. And is it not also true that, to avoid this inconsistency, some ministers do not preach self-denial, or insist much upon heavenly-mindedness? They do not preach entire consecration, so as to make it tell upon the hearts and consciences of Christians, for fear of the retort, "Physician, heal thyself." Now is it not true, that ministers and their families should take the lead, both by example and precept, in all those degrees of Christian retrenchment, economy and self-denial, that the state of the world and an enlightened benevolence would dictate? Of what use is it for ministers to preach against serving God and mammon, while they themselves are engaged in the speculations of the day? How shall they preach self-denial, while they are living in supineness and effeminacy themselves? How shall

they preach against conformity to the world, when they are attending parties, filling their tables with novels and light reading, and when, in almost every respect, they are as much conformed to the world as their circumstances will possibly admit?

19. But there is one subject to which I wish especially to call the attention of my brethren that I must not any longer delay. It is the fact that the spirit of prayer has greatly declined in the church within the few last years, and the Holy Spirit has no doubt been greatly grieved by the course which the church have pursued on this subject. The spirit of revivals is eminently a spirit of prayer; and, so far as my information extends, there was much more power and prevalence in the prayers of the church ten years ago than there is at the present time. I would humbly inquire whether there has not been a fault in ministers in relation to this subject, whether they have not been afraid of the spirit of unutterable groaning and agonizing in prayer that pervades the hearts of those who are wrestling for a revival? I can say my own spirit has been more deeply wounded and shocked at the manner in which the spirit of prayer has been treated in the church than at almost any thing else since I became a Christian. So much has been said about order and against confusion that, in many instances, it is to be feared that even ministers have gone to the opposite extreme, and not properly considering what in reality are order and disorder, they have grieved the Spirit of God, and quenched the spirit of prayer, by attempting to guard against what might, by some, be termed confusion. I have had occasion to know that, in many instances, ministers have feared and resisted what I have always supposed and now suppose to be the spirit of prayer. And if I am not mistaken, they have frequently crushed revivals in their very outset, by causing Christians to restrain and resist the spirit of prayer. I have feared that there were very few congregations in the

land, and very few ministers, who would not resist the spirit of prayer if it should be poured out upon them. If Christians should be seized with the pains of travail, their bodily strength taken away, and be exercised with such strong crying and tears as to wrestle with unutterable groanings, day and night, as they did in the days of President Edwards, as they once did in Scotland, and in various parts of Europe and America,—if the Holy Spirit should come with such power that multitudes should be unable to stand or even to sit upon their seats, and be thrown upon their faces in the greatest agony of soul, and groaning out with such great pain as to arrest the ordinary proceedings of religious meetings, and fill whole assemblies with crying out, as has often been the case where He has not been resisted, and where revivals have been very deep and powerful—I say I have feared that such things would now be so resisted as to be arrested in the very outset; and that, with the present views and feelings of ministers, no such great revivals can bless the church. The resistance which has been made to the spirit of prayer since about 1825, is, in my view, one of the most dreadful sins of the church. One very prominent minister, about that time, published that the spirit of prayer had “run mad.” There was so general an opposition to the spirit of prayer as either to put revivals down altogether, or render them exceedingly superficial in comparison with what they otherwise would have been. Indeed, from some things that have occurred, is it not to be feared that ministers are so much afraid of the real spirit of prayer that, should it prevail in the church to any considerable extent, they would consider it an objectionable thing, and, instead of publishing it to the world as an illustration of the grace of God, would, as far as possible, conceal it from the world; and, if any public notice were taken of it, they would feel called upon to apologize for it as a thing of very rare occurrence, and as something which they

took great pains to counteract and control?

A few years ago, there was so much of a spirit of prayer, that, in some instances, Christians have been known to retire for secret prayer, and to be so exercised with great agony in view of the state of the church and of the world as to become insensible to the length of time they were engaged in prayer, and continue their wrappings for many hours together, covered with the most profuse perspiration, occasioned by the depth of their agony. And, in some instances, when their strength was completely exhausted, and their burden not removed, others would be obliged to lead them in prayer for the objects for which they were burdened for hours together before they would get relieved; and, in many instances, their agony and travail of soul have been so deep that the men of strong nerves have fallen prostrate, and writhed and groaned as in the agonies of death. In those days, there were such wonderful answers to prayer, such repeated and almost miraculous interpositions on the part of God to answer prayer, as to astound whole communities, and make it perfectly manifest, even to the ungodly, that the saints were prevailing with God. But things of this kind seemed to be considered as disorderly. Opposition was made to them in high and low places. Much was said and written against such things, till the Spirit of God was grieved, and there have been a great casting off of fear and restraining prayer before God. Since that time, revivals have been growing more and more superficial in their character, as I doubt not many of those ministers who have witnessed most of the spirit of prayer can testify. Churches have been less permanently benefited, and, indeed, the whole aspect of religious affairs has deteriorated in proportion as the spirit of prayer has been withdrawn.

And now, beloved brethren, I say not these things to rail. I could mention a great many facts which ought to cause the

church to blush; but, at present, suffice it to say that, unless a different course is taken in regard to prayer, I do not believe that revivals of religion can extensively prevail. I have found, for the few last years, such a great fearfulness on the subject of admitting the spirit of prayer to pervade the churches as to forbid the hope of the church being deeply and permanently revived, until their views upon this subject are corrected. Your brother in the bonds of the gospel.

C. G. FINNEY.

The Influence of Holiness on the Close of Life.

BY REV. D. SHERMAN.

"Is that his deathbed where the Christian lies?
No; 'tis not his; 'tis death itself that dies."

COLERIDGE.

WE speak not here of those initial stages of the work of grace in the heart that may, and often do, consist with the remains of sinful dispositions; but of that crowning grace on earth that destroys all sin; that fills the soul with all the fruits of the Spirit, and that awakens in us the blessed antepast of heaven. These higher attainments we, as a people, believe and teach to be the common privilege of all believers; a part of the glorious inheritance purchased by the agony and death of our adorable Savior. These matured fruits of the Christian life, we assert, may be reached in early life, in the first months or years of our Christian experience, although not usually attained till near the close of life. But, whenever attained, whether earlier or later, they exert a cheering and hallowed influence on the closing scenes of life.

Of this, we have been reminded in the recent perusal of the life of the venerated Hedding, whose soul was wonderfully sustained in prospect of death, and while the body was racked with pain; his dying chamber, in the mean time, being the scene of glorious divine manifestations. In his earlier years, he had been a believer in

this great Wesleyan doctrine, holding it forth in its primitive purity and power, so as successfully to baffle all opposition that came in his way; but it was near the close of life, in view of the swelling wave of Jordan, and of the entrance into the presence of a holy God, that he felt and saw, most forcibly, the value of this blessing. Jesus was then doubly precious, while glad exultations rose from his heart in the conscious possession of pardon and purity through the indwelling Spirit.

Perhaps, in filling out this article, no better method can be pursued than to select remarks uttered by Bishop Hedding during his last days, illustrative of the various phases of this subject. "Fifty-two years ago," he remarked to a friend, "I gave my all to God, and have never taken back the gift. I have been a most fallible creature, and have committed many involuntary offences, but have never wilfully departed from God. I have always needed the atonement of Christ, and have trusted in that alone for forgiveness of all my short-comings. I feel that I can sing, with Mr. Wesley:—

"I the chief of sinners am,
But Jesus died for me."

The Holy Ghost wrought in him, as he will in all who cherish his influences, a deep and abiding sense of unworthiness, of the meagreness of all his endeavors, of the worthlessness of his sufferings—a truly contrite and humble spirit that bowed before God as its great Author and end. Richard Watson, during his last days, when contemplating his own life and the august character of the Divine Being, felt like a little worm that crawls out of the earth, and meets the splendors of the noon-day sun. "I feel that I ought to lie low in the dust before him."

Views of himself not less humble were cherished by Bishop Hedding. Indeed, this was ever characteristic of him. With a giant intellect, whose clear and strong conceptions of truth were the admiration

of all, with honors abundant, with an experience that was wonderful, with toils and trials for Christ that only a few endured, the most remarkable trait in his character was humility—a low estimate of himself and his services. Self never came in for any share of commendation; not even in an indirect way. He always seemed to feel that his brethren were more able than himself, better entitled to notice, and more competent to fill well the high offices in the church.

We can never forget remarks that were made by him a few years since on the death of an aged minister with whom he had been on terms of intimacy from his youth. After closing his address to the congregation, he remained silent for a few moments, with his head bowed as if in self-introspection, and then, with evident emotion, again broke out, "Brethren, I know I may be the next to go; at all events, I must go soon; and, in view of it, I turn to my own heart and life, and discover so many infirmities, and so much frailty there, that I am led to inquire whether it be possible that so unworthy a creature can reach heaven. I feel the least among you. I feel as though I ought to get down in the dust before my brethren—would gladly be the servant of all. I wonder how Christ can save me." Then, with a brightening countenance and kindling eye, as he straightened up again his noble figure, he added, "But, unworthy as I am, Jesus saves me. I don't believe I shall go to hell. Christ covers me with his glorious atonement; he will not leave me to myself; will not forsake me in the last hour."

When lying upon his death couch, he broke forth in the exclamation, "O, what a wonder it is that such a poor, worthless hell-deserving wretch as I am should be saved! What a mercy! What wondrous love! It is all of Christ! What could we do without him? How could we preach, how could we pray, how could we live, or how could we die!"

Holiness brightens the close of life,

affording, as it does, such clear, and beautiful, and glorious views of the gospel in its provisions for man's present and future salvation. Luminous in its nature, this higher phase of religious life sheds an illumination along the path of the youthful and middle-aged believer; but it is especially at the approaches of death, or amid dissolving nature, that his sky becomes unclouded, beatific scenes burst upon his view, and the Sun of Righteousness beams with his effulgence and glory upon his head. The gospel then becomes the all-important theme, greater than all the philosophies, than all the treasures of science; the single divine prescription for human remedy. Its doctrines, once so enveloped in mystery, so dark to the mind of man, unfold their hidden truth and beauty like the golden cloud that winds along the sky as if exulting in the solar beams. Providences that have lowered for years over our heads brighten; life, with its enigmas, becomes plain; while death and immortality become glorious and sustaining realities.

"I have long believed the promises," says Hedding, in his last hours; "but I realize them now more than I ever did before. 'Him that cometh unto me, I will in no wise cast out.' I believe that promise, and feel safe."

'His word of grace is sure and strong,
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.'

He again remarked, "I have served God fifty years. I have generally had peace; but I never had such glory before—such light—such clearness—such beauty! O, I want to tell it to all the world! O, had I a trumpet voice,

'Then would I tell to sinners round
What a dear Savior I have found.'

Then, with choked utterance, he continued, "But I cannot. I never shall preach again—never shall go over the mountains and through the valleys, to tell of Jesus any more. But O, what glory I feel! It

shines and burns all through me; it comes upon me like the rushing of a mighty wind, as on the day of Pentecost."

Again, "I used to wonder how it could be that Christ could have mercy on such a poor, miserable sinner as I am, and save me. There was a kind of mist over the subject; but, within a few days, all has been cleared away. I now see such goodness, such glory, such power, in the Redeemer that there is now no difficulty in it." A friend remarked, "Your way is clear now." "Yes," was the response, "all is now plain. Since this dreadful disease struck me, more than a year ago, I have not had one really dark hour, nor one pang of guilt."

The calm, clear, comforting personal assurances enjoyed by him, of present acceptance with God are truly delightful. During half a century, had he recognized his relation to God; had humbly, but joyously looked up to him as his Father; but now he seemed to be receiving new tokens of the divine love, as though God would make his acceptance so plain that he could not doubt it,—holding up, as it were, the passport in the light of heaven, and bidding him read it for himself.

During the earlier part of his sickness, he endured terrible assaults from Satan—doubts more terrible than had been suggested by any infidel—the blackness of darkness uprising before him, and causing him to fear that the floods would go over him; but by faith, he saw Jesus walking on the water, and heard him say, "It is I, be not afraid." He then arose, in the middle of the night, and engaged in prayer, when he was led more clearly than ever to see the goodness of God in afflicting his children, and was able to sing of mercy and judgment.

"I do not depend so much on past experience nor upon present states of feeling, as upon a clear inward witness, like the shining light, that Jesus died for me; that he loves me, and owns me for his child. I am going down to the dust;

but I expect to go to a better world. That supports me. Sometimes the state of the body presses down the mind, so that I do not feel much joy; but there is a settled peace and a calm assurance that the Savior is mine."

"All my dependence," he again remarked "is on the atonement. If I had to depend on the covenant of works, or on my own faithfulness, I should come short; but I depend alone on Christ, and I feel that he accepts me. I have no doubt of it. I am as conscious of it as I can be of anything. I do not believe he will cast me off. I expect it will be well with me when I go. I trust these sufferings will work for me a far more exceeding and eternal weight of glory." A few days later, he added, "I might have preached better and prayed better, and lived better, and have done more good. But I have been honest and sincere, and my good God accepts me. I have no doubt of it, and here I rest."

These passages have already suggested to the reader the abundant consolations the gospel affords the pure in heart; but we are not able to deny ourselves the pleasure of selecting a few more in which the venerable bishop gives special utterance to this phase of his experience.

During a day of intense suffering, he said to a friend, "I am very sick; I suffer much. But why should a living man complain? I dare not pray, or wish to die. I desire to lie in the hands of God. I know not what I should do if I had not the assurance that God is with me. I need help from heaven every moment, and have it; I feel that I have it; this is my support."

Referring to the severe attacks of the disease, he said, "With the stroke, God gave me wonderful grace; and it has been with me ever since. Not a day, not an hour, not a moment, have I had any tormenting fear of death, or any doubt. I have been at times so that it was doubtful whether I could live five minutes; but all was bright and glorious. I have not had

‘oy all the time, but great support and comfort. But to-day I have been wonderfully blessed. I was reflecting upon God’s great mercy,—how much he had done for me,—so unworthy and polluted; and I had such glorious views of the atonement of Christ,—his sufferings, and the glory that should follow—that my soul was filled in a wonderful manner.”

In answer to a query by a friend at a still later period, he remarked, “I have been wonderfully sustained of late beyond the usual degree.

‘My suffering time will soon be o’er,
Then I shall sigh and weep no more;
My ransomed soul shall soar away
To sing thy praise in endless day.’

“I trust in Christ, and he does not disappoint me. I feel him, I enjoy him, and I look forward to an inheritance in his kingdom.” He then looked at his hands, and endeavored to straighten his limbs; but in vain; death was making his progress. After remaining quiet a few moments, he said, in an elevated voice, “I trust in God, and feel safe.”

Rev. Mr. Ferris said to him, “Bishop, you are almost over Jordan.” He looked calmly up, and answered “Yes,” and then, raising both hands, he said, in a low voice, “Glory, glory! Glory to God! Glory to God! Glory to God! glory!” He declared that death had no terrors. “No, none whatever; my peace is made with God. I do not expect to live till sunset; but I have no choice; I leave it all with God.” Then, with his hand upon his breast, he exclaimed, “I am happy—filled.”

“My God is my best friend, and I trust him with all my heart. I have trusted in him for more than fifty years. ‘Because I live, ye shall live also.’ What a promise!” were the words last uttered by him on earth. “We have often visited the couch of the dying saint of God, and there have witnessed the triumph of the Christian faith,” remarks an attendant; “but never before did sickness and feebleness seem to enshrine such loveliness, or death such beauty.”

But his hopes perished not in the dust. The eye of his faith had long since pierced the veil, and anticipated the joys and society of that better land, where the weary rest, in the bosom of Christ, and the presence of loved ones gone before. These views of the future afforded him great comfort in prospect of death. “I shall never see Brother ——— again on earth; but I feel certain that I shall meet, yea, and KNOW him too in heaven—both him and his dear wife. I have been entertained at their house; it was my home; they have ministered to my wants. I shall see them on earth no more; but I shall SEE and KNOW them in heaven.”

In keeping with all this was his parting advice to his ministering brethren. Taking a parting glance at the victories he had won, at the ranks of laborers he was leaving behind, at the fields white and ready to the harvest just as he was to step into the chariot; it was natural that his heart should be moved to urge on to victory once more the sacramental host. “Brethren,” said he, “while you have life and strength, preach; preach Christ; call poor sinners to repentance. Bring them to the Savior. He is a blessed Savior. How could we preach, or pray, or labor,—how could we come to God, or hope for heaven, were it not for him? My time of labor is now past, and I am going to my rest.

‘Forever here my rest shall be
Close to thy bleeding side;
This all my hope and all my plea,
For me the Savior died.’

“This is my dying testimony. I don’t know how long God will spare me; but, brethren, whether you are present or not, or whether I can speak or not, that is now, and, I trust, will be, my ‘dying testimony.’ ‘Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them.’”

NOTE.—The above facts are taken from the “Life and Times of Hedding, by Dr. Clark: New York: Carleton & Phillips,”—a record of a life of apostolic labors, of great self-denial and endurance for Christ

and the church, of admirable simplicity, purity, and zeal, mingled withal with such elements of Christian heroism and romance as to render it a readable, and, at the same time, a profitable book.

The Last Words of Christ.

NUMBER I.

"Father, forgive them; for they know not what they do."

THE last words of the great and good of all ages have ever been garnered up among the holiest memories of the heart. They appeal to our sensibilities with all the force of truth, and all the vividness of reality.

We feel, in our inmost souls, that there can be no deception where all motive for it is at an end, and we listen to the faint echoes of the departing spirit with deep solemnity and awe. If such be the feelings with which we surround the dying bed of frail humanity, with how much deeper emotions should we stand at the foot of the cross, and catch the last accents of our crucified Redeemer!

"Father, forgive them." The law of retaliation has always found a place in all mere human systems of morality. Even among the Jews, whose code was founded on the stern principles of justice, an eye was required for an eye, and a tooth for a tooth. The law of forgiveness is one of the higher developments of Christianity, inculcated by our Savior in all his teachings, and embodied in his own example when, in the midst of agonizing tortures, he uttered the affecting prayer, "Father, forgive them; for they know not what they do." Could any principle come to us with a more heavenly sanction, or a more touching comment? and yet is there any we find it so hard to receive, and so difficult to obey?

The emotions awakened in our breast by personal wrongs are of a two-fold nature, those which touch our individual sensibilities, and those which appeal solely to our moral sense. In all cases where injuries are inflicted, there is a real or supposed

violation of the principles of truth and equity, and we justify ourselves in our resentment, by viewing it merely as an act of generous indignation. We do not stop to consider how much our moral perceptions are quickened by the fact that an injury is directed against ourselves; let it but touch another, and our zeal will immediately cool, and our sense of injustice will vanish away.

But the religion of Jesus allows no compromise with sin. In its stern requirements, it sweeps away all metaphysical distinctions, and speaks with the authority of a divine command, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Resist not evil; but, whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Here all cases are met; insult and obloquy, fraud and violence; yet, in every instance, we are required not only to pardon, but to love the offender, and the only retaliation permitted is the sublime one of returning good for evil.

Disciples of Jesus! Followers of the gentle and forgiving Savior! Can you remember how often each day your soul turns its suppliant gaze to a God of mercy, and yet brood over unforgiven injuries, and cherish in your hearts feelings of resentment towards those who have wronged you? In the beautiful ritual of the church, we are exhorted, ere we approach the table of the Lord, to be "in perfect charity with all men," and, if this preparation be necessary to partake worthily of the emblems of his dying love, how much more necessary will it be to our admission into his immediate presence where the light of holiness beams unclouded, and actions are weighed in the unswerving balance of eternal justice! S.

The lips of knowledge are a precious jewel.

Hymn for Ministers.

BY REV. CHARLES WEELEY.

*Composed on the road to Norwich, in the
year 1754.*

AND Jesus, walking by the sea of Galilee,
saw two brethren, Simon called Peter, and An-
drew his brother, casting a net into the sea : for
they were fishers. And he saith unto them,
Follow me, and I will make you fishers of men.
—MATT. iv. 18-19.

In the name of the Lord,
In the strength of his word,
A fishing we go ;
This our delight and employment below.
As fishing for men,
Our labor again
With joy we repeat, [net.
And again, till we catch the whole race in our

With the blessing divine
On our net and our line,
We labor for souls ; [shoals.
And at Jesus' command we shall take them in
On the right we shall cast,
And catch them at last.
If our toil he approve, [love.
With the hook of his power, and the bait of his

O Savior, be nigh,
Thy word to apply,
Thy Gospel to bless,
And crown our attempts with abundant success !
The profligate poor
With a pardon allure,
Their Lord to embrace ;
And captivate all with the offers of grace.

With favor look on,
While we let the net down,
Down into the deep, [ship.
And enclose such a number as sinks the old
Nor shall our hearts shrink,
Though the vessel should sink ;
Nor will we repine,
To be lost in an ocean of mercy divine.

God is love, says the apostle John,
(1 John, iv. 8, 16) ; he who loves him not,
does not know him, for how could we know
love without loving it ?

Faith without works is dead.

A REMARKABLE CONVERSION AND DEATH.
—"ONE gave me a very remarkable re-
lation, A gay young woman lately came
up to London. Curiosity led her to hear
a sermon which cut her to the heart.—
One standing by, observed how she was af-
fected, and took occasion to talk with her.
She lamented that she should hear no more
such sermons, as she was to go into the
country the next day ; but begged her new
acquaintance to write to her there, which
she promised to do. In the country her
convictions so increased that she resolved
to put an end to her own life. With this
design, she was going up stairs, when her
father called her and gave her a letter from
London. It was from her new acquaint-
ance, who told her, 'Christ is just ready to
receive you ; now is the day of salvation.'
She cried out, 'it is, it is !—Christ is mine !'
and was filled with joy unspeakable. She
begged of her father, to give her pen, ink,
and paper, that she might answer her friend
immediately. She told her what God had
done for her soul, and added, 'We have no
time to lose ! The Lord is at hand ! Now,
even now, we are stepping into eternity.'
She directed her letter, dropped down and
died."

To love thee with a single eye to the
good thou canst bestow, is not to lose one's
self in thee, but to lose thee in self !
What then must be done in order that we
may be lost in thee ? We must renounce,
forget and forever lose sight of self, take
part with thee and thine, O God, against
ourselves and ours ; have no longer any
will, glory or peace, but thine only ; in a
word, we must love thee without loving
self except in and for thee.

Exalted, or abased, rejoicing or suffering,
doing the work or laid aside, I will always
praise thee alike, ever yielding up all my
own will to thine ! Nothing remains for
me but to adopt the language of *Mary* :
"Be it unto me according to thy words,"
(Luke, i. 38.)

The Decision—Abby's Disappointment.

[The following is one of a series of articles now in progress of publication in the *Christian Advocate and Journal*. They are from the pen of a venerable father in the Gospel, and contain a graphic description of the trials and sacrifices, (probably his own), of an itinerant minister's life. The one which we here give our readers, relates to his experience of the blessing of perfect love, and illustrates the manner in which the trials of life may be made subservient, by the overruling hand of Providence, to the spiritual advancement and sanctification of our nature.]—Eps.

FOR weeks, the matter of becoming a merchant lay undecided. Abby would mildly suggest, "Is not the hand of the Lord in this? What better prospect could you expect? If you should regain your health so as to travel, you can give up business and take a circuit. You are in a strait, and so am I, until something is fixed upon."

"Ah! Abby, you say truly I am in a strait. For your comfort I seem willing to do anything; but there is a restraint upon my spirit about locating and going into business. It seems a prudent course under our circumstances, and yet I can find no freedom in prayer to ask God's blessing upon the undertaking. I feel a solemn impression that this decision will seriously affect us for life."

He had wanted to attend a quarterly meeting in Reedsboro', Vt., some thirty-six miles distant, where his dear brother Ward was expected. The time had come, and the next day he must set off to engage the store, or to attend the quarterly meeting. That night he had no sleep, and it was a time of severe conflict—impelled to act, and yet afraid he might err. He labored to submit the matter to the Lord by prayer and supplication, that, in this hour of extremity, he would restrain him from taking a wrong step. The morning found him in as deep suspense as ever. He set off for

Brattleboro', (twelve miles,) where he must turn to the right or left, but seemed to have no power to fix upon anything until he came near the place, when he said to himself, "I verily believed that God called me to be an itinerant preacher, but I have not an equal evidence that he now calls me to locate. I will go to the quarterly meeting, praying God to give me light on the path of duty; for I am so oppressed in spirit I am not now in a situation to determine so important a matter."

He went to the meeting, and it was glorious. Brother E. Ward was a flame of love. In love-feast, near twenty spoke most sweetly of the enjoyment of perfect love. The way of coming to this cleansing fountain by faith was made so plain that it produced a gracious effect. Many mourned before the Lord for their past coldness and unbelief, and, at the same time, they realized an intense hungering and thirsting for an indwelling God.

The invalid saw the prize as near, and it seemed as if he could have laid hold upon it; but the remembrance of misimproved grace and abused mercies came in between, and hindered him from claiming a full share in the great and precious promises.

At the close of the day he spoke freely with Brothers W. and B. of the state of his mind. He was sure he loved God, and delighted in his service; but had not that deep union with God, and power to live each moment by faith, that he had enjoyed, and without which he could never honor God, or be useful to men, as was his intense desire.

There was a prayer-meeting in the evening. Brother W. prayed fervently for him who had come so far in hope of a full baptism, but was fearing that he must return without it. All hearts seemed in perfect agreement. Meanwhile the invalid's thoughts were, "It cannot be—it cannot be to-night, as every affection of my soul seems out of order—what can I do or say?" But Brother B. seemed to have entered the holy of holies, and was speak-

ing with God in the utmost confidence, and with uncommon emotion expressed himself, in effect, as follows: "Lord, we ask thee to sanctify our brother this night, soul, body, and spirit. We ask in faith, through the blood of the everlasting covenant, and it *must be so*; thou *canst not* deny us; for we leave this prayer before thy throne, and cannot take it back." All responded an emphatic amen, which seemed to fix the seal of faith upon that prayer. The invalid knew it was the prayer of faith, and sighed, "It seems impossible." His soul was seized with an indescribable agony; he had no qualification to receive that grace, and no *time to do anything*, for the burden of their prayer was, "Now, Lord, now, Lord, cut short the work in righteousness." The light of truth shone into his heart, and he saw the exceeding depth of the sin of his nature and the strength of unbelief, and all the powers of his soul cried out for present help. He could say with the poet—

"My heart-strings groan in deep complaint,
My flesh lies panting, Lord, for thee;
And every limb and every joint
Stretches for perfect liberty."

He felt his utter helplessness, and left off *trying to do anything*, but simply to cast himself, just as he was, upon the mercy of God for full salvation. All his powers seemed to be relaxed, and, with infinite ease, his spirit sank down into heavenly peace, with a "sacred awe that dared not move," as if reposing under the pavilion of heaven. One asked how he felt, and he said, "I feel nothing but peace." He was told, "That is enough for the present; but take care and watch that peace."

Next morning, he conversed much with those brethren, who told him that, "when God sanctifies souls, he generally gives them an evidence of it at the time, but not always. In some cases, they do not obtain the evidence for some days. They know God has wrought a great work in their hearts, but the nature and extent of it they cannot tell. Such should watch their peace,

and abide calmly, trusting in God, praying for the indwelling of the Holy Ghost, to keep and guide them into all truth. If the blood of Christ has cleansed them from all sin, they will soon have the evidence of it; but, if the witness is not received, let them hold fast whereunto they have attained, and repeat the act of believing, trusting alone in the atonement of Jesus for full salvation, and there is no danger; the love of God will be perfected in their hearts."

Abby had been waiting his return with solicitude, and he told her the matter was decided; he could not locate. "Are you going to take a circuit?" "I am going to try to alter my manner, and *talk to the people*, and my strength may hold out the better." The next Sabbath he spoke with a lower voice, and generally slower than formerly. He was surprised to find he could govern his voice so well; and yet there was weeping among the people, while his soul glowed with the constraining love of Christ. Soon some hearts were filled with perfect love, and penitent sinners joined in the song of, "Glory to God in the highest!" Abby found her soul going out after God, and realized a greater manifestation of his glory than she had ever before enjoyed. This helped her much to anticipate the inconveniences of itinerancy. We may observe that when ministers and their wives feel "the burden of the word of the Lord" upon their hearts, they love the itinerancy, by which they may sow the seed in a wider field; but if their zeal for God and souls abates, they find it exceedingly *inconvenient to travel a circuit*.

The invalid learned an important lesson, by which he has tried to benefit others, and has had reason to think some have profited by it. *The gist of the matter is this: that preachers sometimes make use of physical force in preaching in consequence of their unbelief.* This is illustrated in the case of Moses, Numbers xx, 8-13. Moses obeyed God in calling the people together, but, instead of *speaking to the rock*, he turned

upon the people, and, remembering the trouble they had caused him, broke out in the severest language that ever fell from his lips: "Hear now, ye rebels!" He did not say, God is about to give you water; but he felt that *he* had a *mighty work* to perform, and lifted up his voice and cried, "Must we fetch *you* water out of this rock?" And, as if it would be useless barely to "speak to the rock," he was impressed with the idea that extra physical power was called for, and raised his rod, and smote the rock twice, to make the matter sure. Here we see that his unbelief was exercised upon the rebellious congregation, rather than his faith in God's word. He took the glory to himself, and did not sanctify the Lord in the eyes of the people. The Jewish lawgiver would have done no such thing, if he had felt as he did when he came from the mount with his shining face. Then he would have believed that one word, spoken by the order of God, would accomplish more than if he were to beat the rock from the rising to the setting sun.

Ministers of the gospel may find it profitable to examine themselves with regard to the spirit in which they address a congregation. The invalid had often found himself before an assembly who seemed to be careless, and hardened in sin, and he greatly desired to benefit them; but he felt that there were powerful influences in his way that must first be overcome. He had at such times realized a conflict in his own mind, and an effort for victory had led him to exert his voice beyond due bounds, and yet he failed of success. But, when his eye became single, his body was full of light, and in that light he saw it was *God's word* that must do the work. Then the hardness of rocky hearts could not create unbelief; for his faith was fixed upon God, and he spoke from his inmost soul, and God wrought for his own glory. O that all ministers of Christ had pure hearts! then would they see God in his works, his providence, and his grace; then they could not

labor in vain. All ministers who do not find success attend their labors would do well to examine themselves, and see if their faith brings them into daily union with Christ. As to the *manner* of preaching, is it like this—"Hear now ye rebels?" or the out-gushings of the constraining love of Christ. But I must return to my subject.

The health of the invalid sensibly increased, even while the extent of his labors abounded. At the last quarterly meeting, he consented to take a circuit at the following conference, provided it was one of small dimensions, lest his strength should fail him. Whenever he thinks of the doings of that day he considers it the most critical period of his life—so long in *suspense*, when it seemed as if an ounce in either scale would have turned the point. It is more than probable that if he had gone into business he would have been involved in lasting perplexity.

Alternate Sin and Holiness.

BY U. B.

THOSE who have been readers of the "Guide" for a number of years, are well aware that the doctrine of holiness has been presented in a great variety of phases,—such, for instance, as its nature, its attainability—the manner in which attained,—its experience and fruits—its necessity, etc. etc., until it would seem that the subject was well-nigh exhausted, and that nothing more could be presented that would not be a repetition of what has already been expressed, and, therefore, would fail of being interesting or useful; but this is far from being the fact. Holiness, like its Divine Author, is in its nature infinite, and can therefore, never be exhausted; nor can its theme lose any of its interest, in the minds of those who partake of its nature; and while the pure hosts of heaven "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," the pure on earth catch the

divine inspiration, and delight to dwell upon the enrapturing theme.

I have chosen the words standing at the head of this article as the foundation of a few remarks, which I hope may be of use to those for whom they are particularly designed. Holiness and Sin are not only antagonistic, but are also extremes in their nature, and, by no possible means, either by God or man, can they be made to harmonize. This truth, the Bible everywhere affirms, and places their source as far distant as heaven and hell. We should, therefore, be very careful, when speaking of these two cardinal principles, not to bring them too near together. Holiness is a subject we should approach with reverence, and with experimental knowledge if we would dwell in its hallowed sanctuary, or be made instrumental of leading others

there. It is true, that sin and holiness, though naturally distant, may be, and really are brought very near to each other, when the sinner lays down his sins at the feet of Jesus, and by faith secures the cleansing application of his blood, and that the holy soul may, by one false step, forsake the light and blissful region of purity, and pass into the atmosphere of darkness and sin; yet, to be, in any proper sense, a holy man, and a sinning man at the same time, is impossible. Any one who is daily vacillating between holiness and sin, or alternating from one to the other, is wanting in that stability, and completeness of character, which is the characteristic of all the truly sanctified.

A favorite contributor to the "Guide," has advanced an idea, which I think is calculated to mislead on this subject.* The

* We are not certain, to which particular article our correspondent has reference—though we suppose it must be to one in the November number of last year, entitled "Gleanings by the way." If we are correct in our surmisings, the following must be the extract to which our brother takes exception:

"With an humble dependence on the Spirit's aid we turned to the venerable patriarch and said,

"Father M—, remember it is not Adamic Perfection, nor Angelic Perfection, but *Christian* Perfection that we have been talking about—we of ourselves cannot present a perfect sacrifice. Without Christ we can do nothing. Our offerings are polluted. We cannot so much as think a good thing, much less incite a good desire, or a holy emotion, or perform a right action. Our good is *all* divine. It is only as our offerings are presented through Christ that they can be "holy, acceptable." We every moment need the merits of Christ's death. And it is because we need it that it is every moment available. But while we every moment present ourselves a *living*, that is, a *continual* sacrifice to God through Christ—Christ as our High Priest takes these poor, sin-polluted offerings, and through his *all-cleansing* blood presents them "holy, acceptable"—for an offering presented to God through Christ is holy, acceptable. How can it be otherwise in view of the *medium* through which the offering is presented? Who would dare to say otherwise than that the blood of Jesus cleanseth from all unrighteousness? It is a divine declaration, a truth to be believed, and therefore sinful to doubt. It is only for us to know that we present *ourselves* wholly to God through Christ, to know that the blood of Jesus

cleanseth us from all sin. O, the infinite efficacy of the blood of Jesus! It is not the worthiness of the offerer, or the greatness of the gift that he presents, that makes it holy and acceptable, but it is the all-cleansing efficacy of Jesus' blood. Why, Father M—, if the guilt of the world could be accumulated and laid upon your head, it would only be for you to come to God through Christ and at once prove that the blood of Jesus *cleanseth*—not that it can or will but *cleanseth now*—just while you now present yourself, it *cleanseth*. Do you not see, Father M—, it is a Perfection that comes by our every moment presenting ourselves to God through Christ? Not necessarily a perfection of knowledge, or a perfection of wisdom, but a perfection of love; loving God with all the heart. Not but that we may love him more as our powers expand, but loving him with all the heart *just now*, and *just* as we are, and while we thus present ourselves every moment *through Christ*, we are unto God a sweet savor of Christ, and the offering is accepted as *perfect through Christ*.

If we understand this language, and we do not think it very obscure, we dare not dissent from the doctrine which we believe it inculcates. The idea of the writer of the above extract, so far as we comprehend it, is not that "a good tree" can "bring forth evil fruit,"—not that a pure heart can at the same time originate an impure thought or act, (for this would be a contradiction,) but that our offerings are only "holy, acceptable" as they are presented through Christ. In other words, that Christ is the Alpha and Omega of our purity—that the pure heart, sending forth its pure streams, is made

writer has represented the pure in heart, as being unable to originate a good thought, or offer any other than a polluted offering, only as the thought, or offering, is made pure after leaving the heart, by passing through the atoning blood of Christ, and thereby made acceptable to the Father. This idea is not only contrary to sound logic, but is in direct opposition to the teaching of Christ on this subject. He says, "A good tree cannot bring forth evil fruit"—and that "the good man, out of the good treasure of his heart, bringeth forth good things." This doctrine of the Savior, would imply not only a stability of upright character, but a holy *nature*, which could not be changed by outward circumstances, and would not be under the necessity of a con-

tinual additional purification, in order to put forth holy exercises, or perform holy acts. There is nothing in a pure heart, which prompts to sin, or would in any wise induce its possessor to put forth an unholy exercise, or perform an unholy act. This does not imply, or affirm that the holy soul can act independently of the Spirit's influences, or that its offerings, or acts, can be acceptable to God, only as they are done, or presented through Christ; but it does imply, and affirm that the heart of the sanctified is absolutely made pure by the blood of Christ, and is of itself a fountain from which nothing impure originates, and is capable of itself, and does send forth pure streams. If it were not so, the doctrine of holiness is a misnomer, and has in reality

such by an indwelling Christ, through the constant application of whose atoning blood alone, the sweetness and purity of these streams is maintained. We believe, and we think the above writer believes, that Christ imparts a pure *nature*—but we cannot conceive of any purity in any of the fallen sons of Adam, that does not emanate from, and depend for its existence on, an indwelling Christ. Nor can we, in our judgment, defend this point too closely. It should be guarded with a godly jealousy. Let us ever remember that it is "CHRIST JESUS, who of God is MADE UNTO US wisdom, and righteousness, and sanctification and redemption."

We cannot believe that our brother differs from us very essentially on this point, but think that his whole difficulty arises from a misapprehension of the author's meaning; yet, for the sake of some less experienced, we will venture to give the sentiments of another on this point;—not because we believe his authority should take precedence of Scripture, but because we believe his language to contain those Scriptural truths which the Holy Spirit writes on every truly sanctified heart. Mr. Wesley, in defining what he means by a perfect man, (Plain Account, p. 43,) says:

"This it is to be a perfect man, to be 'sanctified throughout;' even 'to have a heart so all-flaming with the love of God,' (to use Archbishop Usher's words,) 'as continually to offer up every thought, word, and work, as a spiritual sacrifice, acceptable to God through Christ. In every thought of our hearts, in every word of our tongues, in every work of our hands, to

'show forth his praise who hath called us out of darkness into his marvellous light.' O, that both we, and all who seek the Lord Jesus in sincerity, may thus 'be made perfect in one!'"

Again, on page 112, after showing that the entire sanctification of our nature does not necessarily free us from those mistakes that arise from unavoidable defect of understanding, he asks:

"Do we not then need Christ, even on this account?"
 "Ed away like the dew on the grass."
 Thou canst not see now. Walk carefully. Hereafter thou shalt see in heaven; and, earth's burden being dropped, rest will be all the sweeter.

The green grass waves over the grave of the fair, blind girl; but, when assailed by troubles from without, or temptations from

"Q. May not, then, the very best of men adopt the dying martyr's confession: 'I am in myself nothing but sin, darkness, hell; but thou art my light, my holiness, my heaven?'"

"A. Not exactly. But the best of men may say, 'Thou art my light, my holiness, my heaven. Through my union with thee, I am full of light, of holiness, and happiness. But if I were left to myself, I should be nothing but sin, darkness, hell.'"

"But to proceed: The best of men need Christ as their priest, their atonement, their advocate with the Father; not only as the continuance of their every blessing depends on his death and intercession, but on account of their coming short of the law of love. For every man living does so.

no foundation in fact; and the most that could truthfully be affirmed of it would be a doctrine of alternate holiness and sin. Such an alternation would of necessity so neutralize the power of holiness, and vitiate the heart, that it could in no proper sense be termed pure.

This same contributor uses the term *altar* as the medium through which the soul and all its offerings are to be sanctified. Thus—all must be laid upon the altar—all must be kept on the altar—any thing that is polluted must be laid upon the altar to be cleansed. The altar when thus used stands in a very ambiguous sense; it must in some way have reference to Christ; but Christ is nowhere, I believe, in the Bible termed an altar, or represented as sustaining such a relation to the sinner or believer. He is emphatically the great High Priest of our profession, to take our offerings, and present them to God. He is styled a lamb, and has himself been offered up as a sacrifice for our sins, once for all; that we through his death might be cleansed; for by one offering he has perfected forever them that are sanctified. Under the old dispensation, nothing that was impure, or *aid* we turned to the venerable patriarch and said,

"Father M——, remember it is not Adamic Perfection, nor Angelic Perfection, but *Christian* Perfection that we have been talking about—we of ourselves cannot present a perfect sacrifice. Without Christ we can do nothing. Our offerings are polluted. We cannot so much as think a good thing, much less incite a good desire, or a holy emotion, or perform a right action. Our good is *all* divine. It is only as our offerings are represented through Christ, that they can be presented by the apostle, to present our bodies as "a living sacrifice, holy, (not unholy), acceptable unto God," which he terms a reasonable service. I fear that, by the phraseology alluded to, many may feel warranted to bring a polluted offering to Christ, with the expectation that he will present it to the Father, and thereby it will be acceptable to him: thus making this altar an easy stepping-stone, by which we may, without much guilt, frequently pass from holiness to sin, and from sin to holiness. But I think that the Bible does

not allow, or recognize such a state as belonging to the Christian. We are commanded to keep ourselves "pure" to "perfect holiness in the fear of God"—and to keep ourselves "in the love of God"—"to be steadfast, immovable, always abounding in the work of the Lord," and to be continually "pressing towards the mark."

Holiness, when applied to God, angels or men, must mean something more than a state; it must and does imply a nature. This distinction should be fully recognized, and always kept in view, when holiness, as an attainable object, is urged on the Christian. Not that poor, frail, erring human nature can be so changed that it will be impeccable; but that, in an important sense, all things will become new; and a deep and permanent character of holiness pervade the whole man. It is very desirable that those who advocate the doctrine of holiness should be careful to well define its nature, and not mislead the inexperienced into error, by placing holiness and sin so near each other that the transition from one to the other is easy, and almost a matter of course; and thereby give good occasion to those who disbelieve the doctrine to say, "What are ye, or What do ye more than others?"

I hope the above remarks, or criticisms, have not been called forth by a captious, fault-finding disposition; nor from any disrespect for any contributor of the Guide, nor to provoke or elicit controversy; but from a sincere desire that nothing should go out from the Guide which should lower the doctrine of holiness, or should detract in the least from the efficacy of the blood of Christ to cleanse the heart of the believer from all sin.

Perhaps we have already ventured too far in our attempts to explain the meaning of the author of the article to which our correspondent takes exceptions. As, however, we are held responsible, in a certain sense, for the views expressed through our Monthly, it may be well for us to state what we understand the writer to mean by the word *altar* in the connection in

which it is used. We suppose it to be used then figuratively, in a two-fold sense, viz:

1. As illustrative of the *act* of consecration—that, as the Jew, in placing his gift upon the altar, renounced, by that act, all future personal claim to it,—so we, in making over ourselves, and all our powers to God, in a covenant engagement, are ever after to regard ourselves as not our own, but the Lord's, by a free, unreserved, inviolable consent of the will.

2. As illustrative of the *mode* in which the offering thus made is purified or made holy—that as the Jewish offering was sanctified or made holy by contact with the altar, so our offering is made "holy, acceptable" by contact with, or rather the application and merit of Christ's blood, on or through whom alone we are "purged from dead works, to serve the living God."

If we are in an error, we hope to be corrected. If not, we do not think our brother correspondent will find in the explanation anything very exceptionable. We have every reason to believe both writers to desire, above everything else, the glory of God. It cannot be expected that, in this imperfect state, we should always write with such precision that our meaning shall be understood by all, and yet we are fully of the opinion, that a very close and intimate walk with God, will enable us, amid the various forms of expression in which the sincere disciples of Jesus attempt to communicate their thoughts, to discover a unity or correspondence with the teachings which the Holy Spirit has conveyed to our own hearts. In every thing essential to salvation, HE WILL LEAD US INTO ALL TRUTH.—[EDS.]

When I do good, thou inspirest the desire, and doest it in me and with me; it is thou who lovest good and hatest evil in my heart, who sufferest and prayest, who doest good to the neighbor and givest alms: I do all these things but by thy means; thou causest me to do them! it is thou who puttest them in me. These good works, which are thy gifts, become my works; but they do not cease to be thy gifts; and they cease to be good works if I look at them for a moment as emanating from myself, or if I forget that they are good only because they come from thee.

Abstain from all appearance of evil.

WE SHALL SEE IN HEAVEN.—"Mother," said a sweet, blind girl, "shall I see in heaven?" "Yes, dear,"—and her eyes filled with tears, and her voice choked with emotion,—“we shall all see in heaven, there will be no darkness there.”

As the words of the young girl fell upon my ear, my heart responded, Yes, we shall see in heaven; and my mind reverted to the past, with its lights and shadows; and even penetrated into the future, even to the time when darkness shall be made light and hidden things be revealed; and my soul revelled in glorious anticipations; until the trials of earth dwindled into insignificance, and the words, "We shall see in heaven," seemed as a sort of talisman to cheer me amid earth's cares and sorrows.

Christian pilgrim, art thou bearing within thy breast a heart well-nigh bursting with grief at the loss of some cherished one? Doth the hand of the Lord seem heavy upon thee,—thick darkness round about him, so that thou canst not see the way wherein he is leading thee? Yet a little longer, a few more trials, and thou wilt not only see, but rejoice with joy unspeakable. "Do friends forsake and foes prevail?" Hath the worldly substance, for which thou hast spent many an anxious thought, melted away like the dew before the sun?—Thou canst not see now. Walk carefully. Hereafter thou shalt see in heaven; and, earth's burden being dropped, rest will be all the sweeter.

The green grass waves over the grave of the fair, blind girl; but, when assailed by troubles from without, or temptations from within, I seem to hear a voice, saying, "Shall we see in heaven?"—and to my troubled heart comes the sweet response, We shall see in heaven; there will be no darkness there."—[Puritan Recorder.]

No, O my God! it is not necessary to descend into the depths nor to pass beyond the seas; it is not necessary to ascend into the heavens to find thee; thou art nearer to us than we are to ourselves.

Editorial Miscellany.

IS THE PREACHING OF HOLINESS ACCOMPANIED BY THE DIVINE BLESSING.—To those who have so far laid aside their prejudices, as to be able to take a dispassionate view of the influence exerted upon the church and world by the preaching of this faith, this may sound like a very strange question. And yet that its beneficial influence has been disputed and we doubt not *honestly* so, is a matter too open for concealment. We see it in the disappointment frequently manifest in the countenance during seasons of special effort, when the order of preaching to sinners is so far encroached upon, as to occasionally introduce a sermon on the glorious privilege of the believer in this life. We hear it in the hope which some hesitate not to express, that the whole subject be kept out of the way and that the efforts of the church and ministry be concentrated on the conversion of sinners. We feel it, (God only knows how deeply), in the chilling want of sympathy, which no sensitive mind can fail to perceive when the subject is presented. The fact is indisputable. But are there just grounds for the existence of this feeling? Does the faithful, lucid presentation of this doctrine retard the work of God? Does it check the work of the conversion of sinners? We will not stop to show the absurdity of supposing that, in laboring to bring the believer into perfect harmony with his Maker—to place him in a position where he can effectually plead every promise in his intercessions for others, we are *checking* the progress of a revival. Alas, what spiritual mind is there that has not felt the painful conviction that the want of a more symmetrical development of the Christian character, of more of the image of the heavenly, constituted a greater barrier to the success of the gospel message than any thing else that could be mentioned! Waiving this, however, let us

glance at facts. Among the first things that arrested our own attention to the subject of holiness, was, the peculiar honor which God conferred on those of his servants, who enjoyed and proclaimed this great salvation. In reading the life of James Brainerd Taylor, we were struck with the fact that, subsequent to his receiving a baptism, which he ever after distinctively called *the* blessing, his preaching was not only a more delightful exercise to himself, but rendered infinitely more beneficial to others. This and the life of Carvosso which develop the same fact, convinced us, that this grace, by whatever name it might be called, was an essential element of ministerial success. Subsequent observation only tended to confirm this opinion. At camp meetings, protracted meetings, or other extraordinary means, we invariably noticed that where the attention of the Church was directed to the attainment of her "high calling's glorious hope," it was followed by a gracious ingathering of souls within her pale. While, on the other hand, if this preparation of "the way of the Lord" was neglected, the results were feeble and less permanent. In short, we could not fail to see, as one observed to us, at our recent Feast of Tabernacles, that they who contended for entire purity in themselves and others, possessed the right spirit, and that God was with them of a truth—and though we hesitated to make the needed sacrifice, we longed and hoped yet to prove, by sweet experience,

"What was the length, and breadth, and height,
And depth of perfect love."

We have given the convictions of our own mind on the subject, and we are persuaded, though prejudice may prevent a general acknowledgment of its truth, we are not alone in our opinion. A brother

clergyman who has never to our knowledge identified himself with the doctrine of holiness as advocated by us, not very long since, in settling the accounts of some subscribers to our periodical, remarked, of his own accord, that he had invariably noticed, in all his charges, that those who took an interest in such reading, were the stamina and pillars of the church. We refer to these things not boastingly, or for the purpose of unduly exalting our dear brethren and sisters in Jesus, but to show that God's blessing accompanies the presentation of his truth, and that its fruit (the only safe test by which we can determine its truthful character) is good.

We are free to acknowledge that much of the prejudice to which we have referred has been originated by the mystified manner in which this doctrine has been presented by unskilful teachers, and the irregularity which has marked the lives of many who have professed to be its possessors. But this, surely, trying as it may be, is not sufficient to bias our mind against a truth of such magnitude. Nor, indeed, are we willing to believe that all prejudice centres here. From our own painful experience and the admissions of others, we are constrained to believe that much of it arises from that deep-rooted antagonism which exists between sin and holiness,—an antagonism which ceases to be felt only when the stronger than the strong man enters the palace, binds, and expels its occupant and rules without a rival. Then shall we see light in his light. Then shall we realize, as we never did before, the meaning of such texts as these: "Not by might, nor by power, but by my spirit, saith the Lord." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that

abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

May the day speedily come when the Church shall learn that she is only potent when fully united to her Divine Spouse, and that the only barrier to a complete and perfect union, is that depraved nature which, though kept in subjection by the power of grace in every regenerate heart, continues to maintain a painful existence. When this truth shall have been learned, she will be better prepared to appreciate the value of the amazing provision which God has made for its total destruction.

"Awake, Jerusalem, awake

No longer in thy sins lie down :

The garment of salvation take ;

Thy beauty and thy strength put on.

Shake off the dust that blinds thy sight,

And hides the promise from thine eyes ;

Arise and struggle into light ;

The great Deliverer calls,—Arise !"

THE HEALTH OF OUR COLLEAGUE.—A letter received some time since from our esteemed colleague, the Rev. B. W. Gorham, awakened considerable anxiety in reference to the condition of his bodily health. It will be gratifying to his numerous friends to learn that he is improving, though somewhat slowly, and that he has found his sickness to be among the "all things" that, through the mercy of God, have wrought for his good. Though the letter communicating the above is strictly private, we have ventured to make the following extract.

"You next ask, 'How is your health?' I was attacked with Billious Diarrhoea, nearly four weeks ago. It ran me down terribly for about a week, and left me exceedingly sore through the entire length of the alimentary canal. I have had no appetite till within about three days. I am therefore still exceedingly weak—not able to sit up all day at any time, and incapable of any labor, whether physical or mental. My sickness has been made a very great spiritual blessing to me. My soul has been drawn much nearer to Jesus, and I feel a momentary

enjoyment of his presence and smile exceedingly sweet. I have passed through several distinct processes of retrospection and self-examination of the most searching character. I have found much in the investigation [that has given me pain—excruciating pain. But O! what plenitude of salvation my soul has found continually in Jesus. The power of his blood! I seem to see it and to feel it as never before. Among other lessons I have been learning on my sick bed, is one of moderation in my exertions and labors.]

We bespeak, for our dear brother, the continued prayers of our numerous readers and the Church at large.

A PAINFUL SUBJECT OF COMMENT.—In looking over our exchanges, the following editorial notice from the Richmond Christian Advocate, of a late reissue of "Wesley's Plain Account of Christian Perfection," arrested our attention.

"A neat, pocket edition, of an invaluable tract, on a much controverted, often ridiculed, largely believed in, but not very numerously enjoyed, doctrine of the Holy Scriptures. A general re-perusal of the work, and a more earnest adherence to its principles of faith and practice would prove a blessing to the Church."

Are not these painful observations too true an index of the spirit with which the Church regards and approaches this blessed doctrine? Alas! alas! How wofully has she departed from the great end for which her founder believed her to be specially raised! May she repent of her wanderings, and again devote herself to the work of seeking and diffusing the experience of a salvation from all sin.

EASTHAM CAMP-MEETING.—This annual gathering of our New England churches was very numerously attended, though we do not think its result spiritually was equal to that of former years. We had the pleasure of greeting there our friend, the Rev. Wm. T. Cardy, from St. John, N. B. and Rev. Bro. Simmons, from California, both ardent friends of our cause. There were, however, comparatively but few strangers from a distance with us this year.

WHERE IS THE RESPONSIBILITY?—Since writing our article on the success attending the preaching of entire holiness, our attention has been arrested by the following account, given in the "Weekly Message," of a revival on the Newberne Circuit, N. C. Conference. It furnishes an additional testimony in support of the position assumed by us. The faithful development of that light, in doctrine and life, must result in a genuine, permanent revival. If, then, this be the great want of the Church,—a want that can only be met by a living exhibition of this grace,—we would, with our dear brother Pearson, call upon those with whom the responsibility rests, to ponder well the fearful account that awaits them at an approaching judgment.

Newberne, N. C., Aug. 24, 1855.

While writing, I would say, that the Lord is still with us on the Newberne Circuit. A revival interest is manifested at almost all the appointments. Over fifty have been taken on probation, and the work is progressing. The blessed work of entire sanctification is spreading. At one of our Love-feasts, there were eight witnesses of perfect love, and many anxious enquirers to the land of promised rest from inbred sin. We have already been led to remark developments, which go to show that if the ministry enjoyed and enforced practically this state of grace, the Church would generally attain it. There is need of light, *living and shining light*, on this central truth of the Bible. And it will be a responsible matter at judgment, for those who are called to the position of a leadership in the hosts of God, to be called upon to give an account of buried talents.—"*Holiness is a talent*"—a talent of the highest order. "*The greatest of these is charity.*"

J. W. PEARSON.

TO CONTRIBUTORS.—Several valuable communications are necessarily laid over to a future number. Sometimes this delay is occasioned by an excess of matter on hand; but frequently it arises from a desire on our part to present as much variety as possible, which can only be secured by drawing more or less on our exchanges. Let none conclude too hastily that their articles are rejected.

Francis of Assissium.

BY L. M.

It may be proper, from time to time, to give some brief account of persons living in different countries, and in different ages of the world, who have been remarkable for their personal Christian experience,—and especially, when their experience seems to have been founded on the reception of the doctrine of pure or perfect love. Such accounts could hardly fail to be interesting, considered as matters of history, and as contributing to the knowledge of the thoughts and opinions of men,—but it is obvious that they have a great additional value, in their religious aspects, and relations. They could hardly fail to show, that the doctrine of love, considered as the essence of the Christian life, and as constituting, in its highest degree, the *perfection* of the Christian life, is not new; but has been held theoretically and practically by some devoted persons, in all periods of the church, since the time of Christ. In this number of the "Guide," we shall occupy a short space in giving some account of Francis of Assissium, so called from the town of Assissi, in Italy, where he was born, in the year 1182.

In the early periods of his life, he was, like most other persons, without the true and practical knowledge of God—thoughtless, unbelieving, worldly. His father was a merchant in the town of Assissi; and it is probable that the son was early employed in mercantile business. "In his youth," it is said of him, that "he was much led away with vain amusements, and was very intent on temporal gain." Some circumstances occurred which led him to serious thought. Among other things, a war breaking out among some of the small Italian States, of that period, he was made prisoner in one of the contests, in which he was personally engaged, and was carried away from Assissi, and detained in captivity a year. This trying event gave a blow to his high

earthly expectations for a time, and led him to consider the vanity of the worldly wealth, and honors, towards which his thoughts and desires had been directed. Afterwards, he suffered from a long and severe sickness, in connection with which divine truths and influences were set home upon his mind, still more distinctly; and he was brought to a state, in which he renounced forever the follies and vices of the world, and became a devoted follower of Christ. This great change took place in the twenty-fifth year of his age. Undoubtedly, his piety was, in some degree, perverted in its outward manifestations, by the peculiar notions and practices of that period; but it is not easy to doubt its sincerity and depth. After this time, he seems to have had but one object,—that of honoring God, by fulfilling the precepts he has given us, and by manifesting practically, in his own person, the patience, the truthfulness, and the benevolence of the Savior.

This devout man, (afterwards canonized in accordance with the practice of that time, and known as Saint Francis, of Assissium,) spent much of his time in retirement. There are periods, in the growth of religious experience, when such seclusion from the company of others seems to be necessary. There were times when the Savior himself sought solitary places, and desired to be alone. It is in retirement,—it is in the place, and the season of solitary communion with God,—that the soul acquires that strength which is necessary for it, in order to enable it to withstand the temptations and endure the trials of the world. The great subject of the meditations of Saint Francis, in his solitary hours, was the history, and particularly the sufferings and the crucifixion, of Christ. One day, he was found weeping, and it is told of him, that, when this attracted notice, and was made the subject of remark, he said to some one, "I weep for the sufferings of my Lord Jesus Christ. I ought not to blush to weep publicly over the whole earth, at the remembrance of this wonderful mystery."

He meditated upon Christ's history, and made it a subject of thought and prayer, till his own soul, operated upon and changed by the power of a heavenly sympathy, seems to have been restored and purified into an image of divine brightness. He could say, with the Apostle Paul, "I live; yet not I, but *Christ liveth in me.*"

The great characteristic of his religious experience, which seems to have been drawn from a knowledge of Christ's character, and from deep sympathy with him, was *love*. His heart was filled with the deepest and purest interest in his fellow-men. He had such a sense of the presence of God in all the various works he has made, and was so attracted by this divine presence, that he may be said to have taken an interest in, and to have loved, everything which exists. Neander, the distinguished ecclesiastical historian, speaks particularly of his compassion for brute animals,—especially such as are employed in the sacred scriptures as symbols of Christ. It is one of the characteristics of the higher forms of religious experience, that it recognizes a living spirit, which constitutes a nearness of divine relationship, even in the objects of material nature. Persons, who have this experience, seem to have glimpses and intuitions of God, where others see nothing, and have no knowledge of anything. All the works of God may be said to have looked upon Francis, of Assisi, with God's eye, and to have spoken to him with the divine voice,—so that he saw the divine glory in the sunbeam and the flower, and heard the voice of God in the winds and in the running brook. The flaming fire even, as appears from an extract in Neander, he called his *brother*. This was, on some occasion, when he was subjected to a surgical operation, by means of a red-hot iron. It is of such men, so full of the Holy Ghost, that it can be said, almost with strict truth, that they can play with lightnings, and that serpents cannot harm them.

He was a preacher of great energy and zeal; which was naturally inspired by his

love for men, and his sympathetic appreciation of the character and merits of Christ. The Savior was his great theme. If we may rely upon the accounts that are given us, he may justly be reckoned as one of the remarkable Christian orators of his time,—inculcating everywhere, and most powerfully, the love of Christ, and a separation from the world, and experiencing, in his own heart, what he inculcated upon others. Few men, notwithstanding some peculiarities in his character and history, have known more, in their personal experience, of the transforming power of the Gospel. And that experience was *LOVE*. It was in love that he placed the fulfilling of the law,—it was in love that he strove to perfect himself. And his heart glowed continually with this divine flame.

Francis wrote a number of poems, expressive of his religious feelings. They were written originally in the Italian language. Some of them have been translated into the Latin. One of them begins as follows, as it is found in the English version in his life, written by Alvan Butler :

"Into LOVE's furnace I am cast,
I burn, I languish, pine, and waste,
Oh, Love Divine ! How sharp thy dart !
How deep the wound that galls my heart !
As wax in heat, so, from above,
My smitten soul dissolves in love.
I live : yet languishing I die,
While in thy furnace bound I lie,
This heart is one bright flame become,
From me 'tis fled, to thee 'tis won,
Fond toys and worlds invite in vain,
In vain they seek to please or gain."

I find thee, my Creator, every where within. It is thou that doest every good thing which I seem to do. I have, a thousand times, experienced that I could not of myself govern my temper, overcome my habits, subdue my pride, follow my reason nor will again the good which I had once willed. Thou art the author of all the courage, the uprightness and the truth which I possess.

The laborer is worthy of his reward.

The Way of Holiness.

A SKETCH.

BY T. C.

SEVEN hundred and fifty years before our Savior, Isaiah said, "A highway shall be there, and a way, and it shall be called the way of holiness," representing thus the path, in which the redeemed should walk, in the times succeeding the coming of the Messiah.

The word gives us the idea of separation, or being set apart. Thus is the Christian. He has set himself apart from this world, and from those things, which once were dear to him. His actions are set apart. He acts no longer for himself; but for him whom he loves, even in the smallest things, this rule governs him, even in eating and drinking; as Paul says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." He considers himself a citizen of a different country from that in which he now lives, and knows that he is now one of that chosen generation, royal priesthood, holy nation, peculiar people spoken of by Peter, and his actions correspond with that high citizenship.

The word gives us, also, the idea of a spotless way, and this is directly expressed by Isaiah, "The unclean shall not pass over it." Here, then, as the pilgrim journeys on, as he lifts his weary eyes towards the shining gates of the golden city, to which he is travelling, he finds that no lion can reach him, nor any ravenous beast, while he keeps straight onward in that path, which is cast up for the redeemed to walk in. "I have long travelled that way," said a dying saint. "It is just now leading me into the city of joy. I am beginning to gaze upon its glittering streets, and to drink of its living fountains. My journey is just ending. I am almost home."

Purity is implied, also, in the expression, "What is my motive in preparing this sermon?" said a young preacher to himself, as he wrote. "To please my people, to gain

their admiration," replied conscience, and God writes impure, unclean, and ere long, his guilty soul is cast upon the dark waves of that gulf, where lost hearers shriek out the reproaches due to his unfaithfulness. "Why do I preach?" said another. "For souls," replies his heart. "Lord give me souls. I ask not a high place among my fellow ministers. I ask not to be admired as a talented man, but I do ask to be the means of saving many souls." Ere long he, too, passes from the earth. Behold him now. He is with God. How bright, how glorious he is, and there are souls all around him, whom he has led to God. A simple motive then pervades all the actions of him who loves his Savior, and that motive is to please his Master; not himself, and not the world. And this is implanted by the power of God in his very nature, so that it becomes natural to him.

He loves God also, with a perfect heart—though imperfect in knowledge, yet his heart is all full of love, burning with it. Though Satan tempts, yet God gives the victory. Though feeble, yet the Savior carries him in his arms. He fears not death, he fears not eternity, for Christ, he knows, is by his side to bear him safely through every conflict.

"How shall I enter the highway of holiness?" said one. "I see its beauty, and I long to walk in it."

Take first the word of God. "Sanctify them through thy truth, thy word is truth," said the Savior. Second, the washing of the Holy Spirit.

Take then, first, the word of God, resolve that your life shall henceforth, in every particular, be conformed to it. Take its promises and believe them, and then look by earnest prayer for their fulfilment. Believe that Christ offers your prayer to the Father. Believe that Christ, and the Holy Spirit, and God the Father are one, then, as Christ offers your prayer, will not the Holy Spirit descend upon you? Believe, while you pray, that now is the time. Believe, that it is dangerous to delay, that your soul

is too precious to remain another hour without this blessing, and, while you thus pray, if you have fully resolved to take at once what God will give you, you will enter the highway of holiness. We must deeply fix in our minds that it is the Holy Spirit only who sanctifies, but, while we lay ourselves side by side with the Bible, resolved to live according to its precepts, and try to believe, God will give us the power of the Holy Ghost, and, while you are trying, perhaps, at this moment, you will be able to believe, and say, "Now I do believe that God sanctifies my heart," and the Holy Spirit, which thus helps your infirmity, your feebleness, will add the consciousness that your faith is real, and that the blessed work is wrought in your heart.

Thus do we see, what the way of holiness is. We see, also, the way of entering it. We ask now, what shall be the effects of entering it upon our hearts.

1st. We will find it a plain and easy way, "The wayfaring men, though fools, shall not err therein." After we have entered it, and as long as we are determined to keep in it, without swerving at all, it is an easy way, a way of pleasure and of peace. But the moment we begin to lean, we are off the narrow line of the road; for it is a straight and narrow way; and then the devil will renew his assault, and it is a great wonder if he does not overthrow us. The only way then is to keep straight-forward, as the soldier marching on the enemy, and as the racer with the prize before him. Said a poor backslider once to a friend, "I turned one step aside expecting in a moment to return, but I took another step, then I thought I stood still, but all the time the devil was pushing me down hill, by a sort of railroad process. Once or twice I tried to get back, but I found it too hard. Then I married a wife, and, as I went to no church, I went with her to a formal one. Now, I am so surrounded by persons who have the form, without any of the power or essence, of religion, that I almost

despair of ever again being a Christian. Thus he lived. Satan drew his chains around him tighter and tighter, and thus died one who had once been in full view of heaven. Private prayer neglected once, the class meeting omitted once, may have been the first step. The second was easily taken, then another, and the last one, was into the flames of hell.

A second effect upon the heart will be, that, by walking in this way, the Christian will be prepared to fight the battles of God. Stirring times are approaching us. It will be a glorious thing to take part in them. The European nations are yet to be regenerated. The sun of civil liberty will yet blaze upon them in all its splendor. The Bible will yet take its place in every home, and religious liberty around every hearth. God will fit us for this work, and while we are walking on the highway of holiness, we are like the soldier on the watch, we are all ready for the conflict. God grant that we may have a part in it.

A Page in my Religious History.

BY AN ITINERANT'S WIFE.

"BELOVED, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you."

1 Peter, iv. 12.

How often we hear the remark made, "I wonder if any were ever tempted, or tried as I am;" or, "The Lord appears to require more faith of me than of others." Having often heard these, or similar remarks myself, I have, after much hesitation, concluded to forward to the "Guide" the following item in my religious history, containing a description of trials, experienced since I entered into the enjoyment of perfect love, which I, too, have been led to look upon as strange and peculiar. And indeed, they do differ from anything that has yet come under my observation; so much so, that I have at times thought it were better

to keep it concealed in my own bosom. But, then again, I have thought, there might be others who have possibly been tempted, or tried in like manner, who, for the same reason, have withheld their trials, feeling that there was no sorrow like unto their sorrow, and consequently none who could sympathize with them. Thus, I have also felt. I have withal felt a skinking from calling up again, such a dark period of my life; I would utterly forget it, were it possible. I love to think of mercies past, and hesitate not to dwell on the varied common trials of life, but this, *this*, I ever recoil from. Is it right? O Lord, thou knowest!

Doubtless, many will think I have exaggerated my story, but He, who knoweth the secrets of all hearts, knows I have come short of the reality. None but the All-wise *can* know, how deep was my sorrow, during the days, nights, weeks and months, that this cloud encompassed me. It was not a sense of the forfeited favor of God that I experienced, nor a temptation to do aught that was evil; but an undefinable gloom, occasioned, I think, by the evil one. But, blessed be God, Satan doth not yet triumph. He who was born to redeem, is *strong* to save. The world, I know, is less attractive than before. The shadow hath not yet passed. The storm-cloud hath not gone over, without leaving its impress on all things earthly. Friends are dear, associations are pleasant,—but, ah, life seems more like a troubled dream! Summers come and go, and I know they are as bright as any summers that have preceded them, but to me their brightness is dimmed. Nature never was clad in a greener mantle than now, and the sun never shone from a clearer or more beautiful sky. I see a beauty and loveliness in hill and dale—but over all, not excepting a single leaf on the beautiful trees, a veil is drawn. There is grandeur in the deep, and music in the rivulet. I know God made them, but the enchantment is gone. I admire, but am not spell-bound.

Yet, not so with the celestial, else I should think Satan was not vanquished. To the eye of my faith, the everlasting hills are unfading as ever, and I behold them with undiminished interest. Sweet fields beyond the swelling flood still wave in all their imperishable beauty, and the unalloyed peace, the promised, glorious rest, of the home of the weary, invites and attracts my soul thitherward.

“There no tear shall ever fall
Or heart be sad.”

An already written account, dated the spring following, runs thus:

“To me the winter has been dark and cheerless, save the glimmering of one lone star, upon which my eye has ever been fixed. A dark, a fearful cloud has encompassed me. The sadness and sorrow of my heart, by reason of it, have been deeper and keener than I ever knew. All the sorrows, griefs, and trials of my past life, placed beside the darkness and gloom of a few months past, are hardly noticeable. O Father, hast thou permitted Satan thus to crush me! But no, not yet,—I live—I live! Is it thy hand, my Father? O, how thou hast tried me! But I will not murmur,—thou art all-wise, thou canst not err, I know that all power is thine. Satan may torment, but he cannot destroy. I will trust thee still, although thou slay me. What I know not now, I shall know hereafter. These harassing, soul-disquieting thoughts and suggestions, which have taken possession of me, perplexing and haunting me day and night, moment by moment, destroying health, enervating the spirit—chilling life's blood, and throwing an impenetrable gloom around my heart, and a pall black as midnight over all the world, taking away all its pleasures, happiness, sunshine, and joy, until existence ceases to seem like existence—if I cannot define it now, I know I shall hereafter.

I know that God doeth all things well, in what he permits as well as in what he himself inflicts. He may permit Satan to sift us as wheat, and assail us until, in bitterness, we

exclaim, "The sorrows of death compass me, and the pains of hell have taken hold upon me," but there are limits to his power beyond which he cannot go. He may be a powerful adversary, but against this power it is written, "I am the Almighty. My grace is sufficient."

I had been enjoying myself remarkably well, sailing calmly and smoothly for months on an almost unruffled sea, until some time in December, when, on a certain night, the terrible conflict came on. I was alone. I felt no conscious condemnation for neglect of duty, and my evidence was bright and clear of my acceptance with God. Satan did not assault me on this point. The trial did not, even directly, relate to my spiritual interests. Jesus was precious. I was happy, and the world bright and cheerful. But a thick, impenetrable gloom gathered around me in one hour, and I was assailed by the most terrible and tormenting thoughts; a presentiment of evil the most revolting to my soul took possession of me, strengthening as each hour of that lonely night rolled away. O, what a sad, dark night was that to me!

Morning came. I loathed food as I would the dust in the street. My friends returned, and I thought society might break the spell. But days and nights rolled away, and no relief came, excepting now and then a short, restless, and disturbed sleep. I wept, and prayed to be delivered. I cried, O Lord, save me! Bring my soul out of this trial, and I never, never will doubt thy power to save, or distrust thee again! I felt that nothing but power omnipotent could save me from complete despair. A measure of it was, after a while, withdrawn, but weeks and months elapsed ere the bitterness of it was past. O, how my weary soul and enfeebled frame longed for rest! but not the faintest ray of light could I see. So fierce was the conflict, that, had I not firmly believed that there was rest beyond the grave for the weary, utter annihilation would have been

a happy exchange. Any thing would have been preferable to the mental agony I endured.

Whatever I did was mechanically done, and from a sense of duty, and not because I expected to derive from it the least pleasure or satisfaction. At times, my whole being seemed changed, and existence, instead of being a pleasing, became an awful reality. And, although thousands were around me, with happy hearts and smiling faces, I felt that I was like a single, isolated being, set afloat upon a wild, tumultuous ocean, without bottom or shore, with just support enough beneath my feet to keep me from sinking under the dark waters. No helm—no compass—no guiding hand. The heavens as midnight, save the glimmerings of one lone star, and that at times shining very dimly.

Here, alone, was my hope and my salvation; and this availed only as I kept my eye intently fixed upon it. I felt that that star was God. For, in the thickest darkness and wildest commotion, far above the upheaving surges, I could discern a voice, saying, "Be not afraid; when thou passest through the waters, I will be with thee." There was no hand to lead me, no bosom to lean upon; I was alone; and my only security was in constantly keeping my eye fixed upon my guiding star; a moment's departure from it, and the support beneath my feet began to move. O, my Father, tell me, is this the faith by which the just must live! O, how few know its meaning! Could I but have felt his everlasting arms, could I but have seen his hand outstretched to save, or his watchful eye fixed upon me, I should have recognized him. I heard a voice, but Satan told me it was not my Father's voice, yet I thought I could not be mistaken; nay, I was certain it was the same voice that had once said, "Thy sins are forgiven thee;"—"Thou art all fair, my love, there is no spot in thee;" and I said, "I shall yet triumph," "I will trust thee," "Thy will be done," "I know thou art mighty to save!"

And I have trusted him. His power hath saved me. Again I begin to see the outlines of the mansions on the distant shore, and, instead of one lone star, a thousand rays of spreading glory are penetrating the thick darkness. And I am not alone. The boisterous sea has become calmer now, and I see innumerable little barques, with crimson banner, floating upon its surface. There is, now and then, one that gives evidence of an exceedingly rough voyage, and, like my own, looks frail, but not so frail; and, were it not for a strong and powerful hand that guides us in safety, O, how quickly would dark waters overwhelm us! Anon, their songs strike upon my ear. And they sing of heaven, delightful heaven, where the river of life is so placid that it is even as a sea of glass. They sing of one who is mighty to save, and my exultant and triumphant soul shouts back, "mighty to save;" the receding waves answer back, "mighty to save;" breezes, fresh from the land that lies beyond the sea, come laden with "mighty to save;" angels swell the song, and, again and again, from the throne of the Omnipotent, reverberates, "mighty to save, mighty to save!"

"If, on a quiet sea,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

But, should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home.

Soon shall our doubts and fears
All yield to thy control,
Thy tender mercies shall illumine
The midnight of the soul.

Teach us in every state,
To make thy will our own,
And, when the joys of sense depart,
To live by faith alone."

A meek and quiet spirit is of great price;
but a boisterous spirit is the torment of its
possessor, and the disturber of others.

I will keep Thee.

"A GEM OF ANTIQUITY."

THUS, said Jesus, I will keep
In safety my defenceless sheep
From sin and endless misery,
Seeking soul—I will keep thee.

SOUL. Lord, I believe thy word is sure,
But I am ignorant and poor,
My goodness reaches not to thee,
For mercy's sake wilt thou help me?

JESUS. I passed by the rich and brave,
Thee, trustful soul, I came to save;
The poor in spirit blessed be,
O, trust me then, I will help thee.

SOUL. But, Lord, I have a deeper wound,
An evil heart within I've found,
My nature's enmity with thee,
Offended King! Wilt thou keep me?

JESUS. Of old thy evil I beheld,
Yet was with love and pity filled,
I therefore died to set thee free,
For my own sake I will keep thee.

SOUL. True, I have proved thy power, my God,
And felt thy efficacious blood,
But sin remains, though it I flee,
Wilt thou preserve backsliding me?

JESUS. Behold, I wrought upon thy will,
I knew how treach'rous thou wouldst deal,
I did thy base transgressions see,
And yet resolved I would help thee;
But thou shalt conqueror be at length,
Till then I will renew thy strength,
Sin shall not have the victory,
If thou believe—I will keep thee.

SOUL. Permit me once again to speak—
Sometimes thy face in tears I seek,
And oft a gloomy veil I see,
Canst thou be wroth and yet keep me?

JESUS. Let then this answer thee suffice,
In anger I do not chastise,
More fervent be thy cry, thy plea,
And, as I live, I will keep thee;
But if thou dost forsake thy God,
Then will I visit with the rod,
And if thou wilt return to me,
Though chastising, I will keep thee.

SOUL. But ah! I feel temptation strong,
And if my journey should be long,

I fear I shall dishonor thee,
Wilt thou continue to keep me ?

JESUS. Can I forsake my heart's delight ?
Thy end is precious in my sight,
I conquered death on Calvary,
And from its sting I will keep thee.
I will be near thy dying bed,
Amid the waves sustain thy head,
My rod, my staff, thy pass shall be,
In perfect peace, I will keep thee.
I am the ark that goes before
To guide the pilgrim safe to shore,
At my rebuke shall Jordan flee,
In life, in death, I will keep thee,
Only believe, and then, my spouse,
I will fulfil my sacred vows.
And thou in bliss my glory see,
When on my throne I've placed thee.

SOUL. It is enough, my Lord, my Love,
The hills, the mountains, must remove,
But I shall still unshaken be,
If I believe, THOU WILT KEEP ME.

An Act of Faith.

Extract from a Letter. A Camp Meeting Incident.

BY MRS. PHOEBE PALMER.

In a tent at a Camp Meeting near C—, there was a large number of persons gathered, many of whom were earnestly seeking the blessing of holiness. A bench was placed in the centre, extending nearly through the place where we were assembled. This bench was crowded on either side,—brethren on one side, and sisters on the other, while numbers, seeking the same grace, were endeavoring to kneel as near it as they could. The seekers seemed very much engaged, and earnest in their intercessions. In accordance with the practice which prevails in that part of the country, some four or five prayers were offered in succession before rising; during which lengthy period, these importunate seekers of holiness still remained bowed in deep humility before the Lord. I rose and said, "We have now spent a long time in prayer, and prayer, as we all know, is indeed important. Yet, from the Bible we learn, not only the great necessity of prayer, but that

faith also, is urged, as of paramount importance, inasmuch, as 'Without faith it is impossible to please God.' Now, as we have already spent some time in prayer, shall we not devote a little time to the specific exercise of *faith*?" The proposal seemed to have something spiritually electrical about it, and met with general favor. I think several ministers were present, and the one in charge of the people, at whose tent the meeting was held, suggested that every kneeling seeker of perfect love should rise and stand, while the proposal from Sister P. was being attended to. There they stood! The brethren on one side and the sisters on the other. For a moment, the experiment seemed formidable. I had been telling them of the utter impossibility of believing, until an entire, and perpetual, and unconditional surrender of all their redeemed powers, had been made to God, through Christ. I now inquired of the brother, who stood farthest from me at the head of the bench, if he was prepared *now* to make this complete and eternal surrender. He said it was his intention to do so, and, as far as he knew, he was willing. I pointed out the difference between being *willing* to do a thing, and actually *doing* it; and observed, there is something now for you to *do*. There must, indeed, be a specific act of surrender—a part in the work of your salvation, which you, as a *worker together* with God, must perform. You have not wrought this *willingness* in your heart, neither could you have done it, any more than you could have created a world. This willingness wrought by God, in your heart, brings a fearful responsibility on your part, and requires you to take the next step necessary to your salvation, which is to *make* this specific and everlasting surrender.

"Do you now present your all a living sacrifice to God, through Christ?"

A solemn pause ensued, when, with deep solemnity, he said:

"*I do!*"

"If you should hear a voice sounding from the highest heavens, saying, '*I will*

receive you,' would you believe that God would now accept your offering?"

"I would."

"Do you believe the Bible to be as truly the word of God as though you could hear him speak, as he did on Sinai?"

"Yes."

"Then do you not believe, that he now, in accordance with his word, *does* accept;—not that he has accepted, or will accept at some future time, but that he does just *now*, as you comply with the conditions, upon which he promises to receive? *Do you* take him at his word?"

With the most prayerful, intense, and almost breathless interest, we waited the answer—when, in a moment, his countenance changed, and, with ecstasy, he exclaimed,—
"I do. Glory and honor! Glory and honor! be ascribed unto God, and the Lamb."

But we could not linger. As we passed on, the wonderful effect of a simple act of reliance on God's word, in this brother's case, only tended to inspire the faith and courage of each of the rest, as they in turn were individually questioned, until every one who had voluntarily given an expression of their desire for the blessing, had been helped over "the bar of unbelief," and gloriously entered into the rest of faith. Several scenes of similar interest did I witness during the summer months, some of which I may yet tell you, as opportunity offers.

Thou, O God, causest me clearly to understand that thou makest use of the evils and imperfections of the creature to do the good which thou hast determined beforehand. Thou concealest thyself under the importunate visitor, who intrudes upon the occupation of thy impatient child, that he may learn not to be impatient, and that he may die to the gratification of being free to study or work as he pleases.

The ear trieth words, as the mouth tasteth meat.

Quench not the Spirit.

Finney's Letters to Ministers.

NUMBER V.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN: I am afraid, in my letters to you, that I shall appear dictatorial, and as if I took too much upon me, and have often been on the point of resolving to say no more, lest I should appear assuming, and, upon the whole, do more hurt than good. In continuing to write to you, if I am at all acquainted with my own heart, I would not assume any authority, or occupy at all the place of a censor or a dictator. All I ask is to be allowed to speak to my beloved brethren as a little child, and to beseech my fathers and brethren in the ministry to hear the few things I have to suggest, although they are spoken in great simplicity and weakness. I think I may say, that I speak upon these subjects only because I feel that they are of great importance, and because nobody else seems to open his mouth, or use his pen, to call the attention of ministers particularly to these subjects. I do not mean by this, that the things I am saying and design to say are things upon which nothing has been said or written; but that it appears to me of special importance that these things should be more prominently before the minds of ministers at the present time than they are.

The particular object of this letter is to call the attention of my brethren and fathers in the ministry to the unreasonable prejudice that does and long has existed in the church against what are called bodily prostrations and agitations in view of religious truth. By many, this seems to be an insurmountable stumbling block. If the bodily strength is taken away, if swoonings and faintings occur, if persons fall prostrate in the public assembly, in the family circle, or in their closets, if they are seized with bodily agitations, or trembling, multitudes take the alarm at this, and infer, as thing of course, that it is either the work

ings of a disordered imagination, or the result of infernal agency. Now there are few more unreasonable or ridiculous prejudices among mankind than this, or few things that set in a more painful light the ignorance and thoughtlessness of the church and the world, on some of the most important branches of human knowledge.

A very moderate acquaintance with human anatomy and physiology, and a consideration of the compound nature of man, and that the mind always manifests itself through the nervous system, would forever put to silence the "ignorance of foolish men" upon this subject. And it does seem to me to be high time that ministers should take pains to inform the people in relation to the very natural connection there is between a highly excited state of mind upon any subject, and bodily prostrations and agitations.

It is very plain that bodily prostrations and agitations are no part of religion. But it is just as plain that these may be the natural effect of discoveries of religious truth. Several instances of bodily prostrations and agitations are recorded in the Bible as the result of such discoveries. Daniel fainted, and was unable to stand, being overcome by the presence of the divine glory. Saul of Tarsus fell to the ground on a discovery of the glory of Christ. The psalmist speaks of his flesh trembling. Now it certainly is not at all wonderful, when we consider the compound nature of man, that his frail body should be overcome by clear manifestations of the glory of God. I never read or heard of any bodily effects that might not be most naturally and easily accounted for upon some of the plainest principles of physiology. Instances have not unfrequently occurred, when great and sudden excitement of mind has been produced by other than religious intelligence, in which persons have instantly fallen down dead. Now this is not at all strange, when we consider the nervous system of man, its connection with the mind on the one hand,

and with the organs of organic life on the other.

Now such cases sometimes occur when sudden and great manifestations of the divine glory are made to the human mind. Nor is it at all wonderful that this should be so. Some have objected to the bodily prostrations, agitations, and faintings of Mrs. Pres. Edwards, of the Rev. William Tennant, and of multitudes of others, both in ancient and modern times. The great Kentucky revival, as it was called, was notorious for the bodily prostrations and agitations that were common in that great work of the Lord. Now it certainly is a matter of extreme mortification, that so many minds, in many other respects enlightened, should stumble at such things, and feel as if no such results were to be expected as connected with the work of the Spirit of God. But, beloved brethren, it seems to me that such things, under some form, may always be expected, as a thing of course, in proportion to the clearness and extent with which the Spirit of God makes known his truth to the minds of men. Why is it at all wonderful that the infinitely solemn, important, and awful things of eternity, when clearly brought home to the minds of men, should produce great tremblings and quakings, and agitations, and prostrations of body, with "groanings that cannot be uttered?" Nay, verily, it is not at all strange. But the only wonder is, that mankind are not a hundred or a thousand times more affected in this way than they really are.

There can be no doubt that Satan can produce the same results by suggesting lies, and produce a great excitement of mind in view of things that are utterly false; for it matters not whether the things in themselves be true or false, while the mind regards them as truth, they will produce their effects, and that in proportion to the vividness with which the mind perceives them, and the high import which the mind ascribes to them. It does appear to me, therefore, that bodily agitations,

swoonings, faintings, or any thing of this kind, are not to be regarded at all as objections to a work of grace.

As I have said, they are no part of religion, but they are very natural effects of a very high degree of religious affections and emotions. Nor is it true, as some seem to suppose, that none but what are called nervous people are affected in this way. It is true that all persons are more or less subject to bodily agitations on any exciting topic, in proportion to the delicacy of their nervous system. But it is also, true that there is enough in religious truth, if clearly discovered to the mind by the Holy Spirit, to wilt down the bodily frame of the strongest man on earth. It is not likely that Daniel was regarded as of so nervous a temperament as to be easily overcome by excitement. And Saul of Tarsus appears not to have been wanting in firmness of nerves. And, in both ancient and modern times, great multitudes of the most sedate and orderly, men of the soundest minds and bodies, have been overcome by discoveries of the divine glory,—by the infinitely great and overpowering considerations of religion.

When, therefore, I hear it objected to bodily prostrations and agitations, as they are called, as something wrong of course, and to be denounced and opposed as fanaticism and the works of the devil, I find it difficult to express the mingled emotions of shame, grief, and indignation which I feel; shame, that professedly enlightened minds should know so little of human anatomy and physiology, so little of their own constitution, and of the overpowering truth of God as to think of making this an objection to a revival of religion; grief, that the Holy Spirit should be so resisted in making such discoveries as he is endeavoring to make of eternal truths to the minds of men; and indignation, that so many of the church of God should turn round and take sides with the ignorant and opposing multitudes, against that which, of all things, is to be expected,

and might exist, and often does exist, on any and every other subject that greatly and overwhelmingly interests the human mind.

I have known a woman frightened to death because a building in the neighborhood was on fire, though no lives were endangered. I have known persons to go into almost instant derangement on account of events both greatly joyous and greatly grievous. I have known a woman fall down dead on learning the conversion of a near relative. Indeed, who has not known multitudes of such things? And why should it be thought strange that sometimes these bodily effects should be witnessed in revivals of religion? I must say that, so far from feeling alarmed at such things as these, for the sake of the good, I could willingly see whole communities overcome, and lie prostrate, if need be, for hours or for days, under the revelations of the divine glory.

I should abhor aiming to get up an excitement for the purpose of producing such results as bodily agitations and prostrations. But, while I would use all the means in my power to enlighten mankind in regard to the infinitely interesting things of eternity, in whatever degree bodily effects were produced, I should not, on that account, stay my hand, or take it for granted that any thing was wrong.

I have not brought forward this subject now, because any thing of this kind exists at present in the church to any considerable extent, either in this region or any where else, so far as my knowledge extends; but for precisely the opposite reason,—Because it does not exist. When such things do exist, have already excited alarm, awakened prejudice, and the spirit of controversy in the church, it is, as a general thing, too late to call public attention to an examination of the subject, as then the public mind is in no state to give it a candid and impartial investigation.

It is of the highest importance, therefore, that the public mind should be pre-

pared for a great and overpowering revival of religion, and for such a copious outpouring of the Spirit, and manifestation of the power of God and the gospel, as can never take place without resulting in great resistance and divisions in the church, unless the public mind is prepared to let the Spirit come in his overpowering influences without alarm.

I have supposed, and do still suppose, that the great reason why revivals of religion have not been more deep, permanent and sin-subduing is, that the Spirit has been unable to proceed beyond a certain limit in his work without meeting with a stern resistance on the part of multitudes of professors of religion and ministers. They seem, in their unbelief, to have prescribed certain limits within which revivals should be kept; formed certain notions of order, and endeavored to confine the Spirit down to a stereotyped mode of operation, ready to make common cause, and unite their hands in opposing the Spirit whenever he should step over into what they suppose to be the regions of disorder.

For myself, I am expecting, as soon as the church will consent to it, and the ministry are prepared to lead the way, much deeper, more permanent and sin-subduing revivals of religion than the world has ever seen. This must be if the world is ever to be converted. The thing greatly to be desired is, that the ministry, especially, should set themselves to prepare for this great work, take up the stumbling-blocks out of the way of God's people, and cast up a highway, and, in the shortest possible time, prepare the way of the Lord. Your brother in the bonds of the gospel. C. G. FINNEY.

To know that thou art the God of my heart, that thou there doest what pleaseth thee, this it is that elevates and affects me! It is thyself that thou lovest in me.

Godliness with contentment is great gain.

Last Words of Christ.

NO. II.

"Woman, behold thy Son: Son, behold thy mother."

THE Christian religion tends to the development and growth of the social and domestic affections. Discarding alike the stern indifference of the stoical, and the absorbing selfishness of the Epicurean philosophy, it adopts love as its guiding principle of action, and urges men every where to yield to its sacred inspiration. The only true brotherhood the world has ever seen is that formed by the tie of a common faith in a crucified Savior; all other associations of men banded together for personal ambition, or merely philanthropic aims, have passed away like a vision; but, after the lapse of eighteen centuries, it may still be said, of all faithful disciples, "See how these Christians love one another;" and how, indeed, could it be otherwise? The requirements of Christianity are purely unselfish, and their adoption must lead to the practice of all those sweet charities of life that make up the sum of human happiness. We affirm, and our conclusions are based on the ethics of the Bible, that no selfish man can be a true Christian. He may be possessed of many gifts; his zeal may be beyond all doubt; but if, in the private relations of life, he be obdurate, self-willed, and unkind, we cannot recognize him as the follower of him whose whole course on earth was but a series of acts of beneficence and self-renunciation.

Of the tender thoughtfulness which Jesus evinced, we have a beautiful instance in the words before us, "Woman, behold thy Son: Son, behold thy mother." There is but little prominence given in the Bible to the mother of our Lord. Perhaps the inspired vision of the sacred penmen discerned the idolatrous homage that would one day surround her name, and sought to rebuke it by presenting her to our view only in the garb of deep humility and

modesty. There is something in her character inexpressibly winning, and, though we bow not the knee in adoration before her, our hearts are attracted by sympathetic love towards the suffering mother, and the noble-hearted woman. There is every reason to believe that Mary, from the commencement, knew and realized the solemn mission of her son, and the anguish and pain that would be its accompaniments. The annunciation of Gabriel, the sayings of the shepherds, the prediction of Simeon, were all pondered over, and laid up in her heart. Yet her courage wavered not. She guided him through the scenes of childhood, listened with awe to his early matured wisdom, looked with wonder on his miracles, and followed him to the cross. Who can measure the full depth of her agony as her soul passed through this baptism of fire? To stand and look on the writhing tortures of the Son she loved, to hear the bitter scorn poured on the Savior she adored, his power set at nought, his divinity questioned, his claims ridiculed. If any thing could, at that moment, have mitigated her sorrow, it must have been the unfailling love of Jesus. As the son of her affections was about to be taken from her, he pointed to the beloved disciple, and confided her to his faithful care. "Son, behold thy mother."

The sacrifice is finished, and Jesus reigns in glory. But think not, tempted and tried disciple, that he cannot sympathize in thy grief, or comfort thee in thy disappointments. If thy earthly hopes are dimmed, thy earthly ties sundered, look up to him, and feel strengthened by his aid, and comforted by his love. Remember the blessed assurance that "Whosoever shall do the will of his Father in heaven, the same is his mother, sister, and brother." Do that sacred will, and rely on his unbounded mercy. He may give thee crosses to bear thou hast not even thought of; yet, through all, his smile will light thee, his strength uphold thee, and his gentle voice will cheer thee. Should every

earthly relation fail, he has promised to be more than all to thee, father, brother, friend, comforter and guide. Lay aside all fears, doubts, and perplexities, and, in simplicity of faith, receive the corrections of his love, and the comforts of his grace. The power that supports thee is infinite, and the arms that enfold thee are "everlasting," and can never fail.

s.

A Call to Holiness precedes a Call to the Ministry.

"Be ye clean that bear the vessels of the Lord."

It gives me pleasure to be informed that my correspondent is a "young itinerant." Your calling, my dear brother, furnishes opportunities for usefulness which an angel might covet. Were an angel permitted to enrobe himself in human form, and bear a message from the King of kings to dying, perishing mortals, would he not be looked upon as a favored one? The angel sent to Cornelius was not endued with authority to preach Christ, but only to direct the attention of Cornelius to a more favored instrumentality, one to whom had been committed a dispensation of the gospel.

To my dear brother, such a dispensation has been committed. I am, indeed, most thankful that you have, thus early in your ministerial career, been brought to feel so deeply the force of the command, "Be ye clean that bear the vessels of the Lord."

You speak of the importance of tarrying at Jerusalem until endued with power from on high. The idea seems to be not only sanctioned by Scripture, but by the teachings of the Spirit on the hearts of those who are called to minister in holy things. I have been placed in circumstances to be made acquainted with the early exercises of a number, who, I believe, have been called of God to preach the gospel; and I cannot recall to memory one, whose mind has not been powerfully arrested to the importance of personal holiness as a definite blessing, needful to be enjoyed as a preparation for the ministry. I also remem-

ber that but few of these, comparatively, really tarried until they were thus endued with power from on high. They rested a little short of the mark, and, with an indefinite experience, began to be engrossed with other matters preparatory to an entrance upon the ministry, which gradually assumed a place in the mind absolutely more commanding, and consuming to the energies of both body and mind, than the attainment of holiness.

The sacred duties of this most holy calling being thus entered upon with a heart consciously not wholly purified, these brethren have gradually lost their keen perceptions of its importance as a doctrine. It is not to be expected that a minister in this position will take special pains to urge the attainment of holiness as a definite blessing, the direct witness of which should be enjoyed. It is "out of the abundance of the heart" that "the mouth speaketh."

In vain may such an one imagine that his theoretical knowledge of the subject may supply the deficiency. In a variety of ways is the success of his ministrations hindered. The people are much more likely to follow his faith than his instructions. The experience of his flock will be graduated by that which his own example presents; and thus, probably in every age of the world, it may be said, "Like priests, like people."

If the general indefiniteness in the church, in relation to this attainment, may be thus accounted for, how earnestly ought we to pray and labor in spirit, that they who bear the vessels of the Lord may indeed feel the weight of the admonition, "Ye that bear the vessels of the Lord, be holy!" To me, it seems as if the more general experience of this grace were scarcely to be expected, unless the work "begin at the sanctuary."

At different times, in urging the necessity of present holiness on the members of our church, it has been said, "And why does not our minister enjoy it, he is a good man, is he not?" God has his order;

and, unless it be obeyed, the work is retarded. I think I saw an exemplification of this two or three weeks since. On Thursday, 22d of June, I went to a camp meeting, which had been in progress since Monday, 19th. The ministers had preached constantly, and with great earnestness, to the unconverted; but there seemed to be no moving among the dry bones. So earnest and resolved were some of these dear brethren and friends for the conversion of souls, that, had hints been dropped in regard to the expediency of laboring with the church, it might have been thought an innovation, or, with others, lost time. But there were those present to whose heart God had whispered, "The time is come that judgment must begin at the house of God." In obedience to this intimation, an humble individual, without breathing the thought to another, began her most importunate entreaty to God for the presiding officer, that he might be wholly sanctified. Human probabilities did not favor her expectation; his mind was greatly occupied with the cares of the meeting, and she had not even heard him express his conviction of the necessity of holiness; but, on the evening of the day she began her importunities, he received the blessing in a clear and powerful manner.

And now the work began. Four ministers followed the faith of their elder the next day. The power of God now rested upon the people; not only did numbers receive the sanctifying seal, but awakening influences extended to sinners, and numbers were converted, and backsliders, especially were arrested and reclaimed. While laboring with these, my heart, in its yearnings, said, O, how many of these wanderers might now have been in the highway, had they only been early urged, by example and precept, to leave the principles of the doctrine of Christ, and go on unto perfection!

God is love.

Our God is a consuming fire.

Jesus Died to Save.

"Wherefore he is able to save to the uttermost, all that come unto God by him."

A TESTIMONY.

BRETHREN EDS.—Permit me, though a stranger, to address a few lines, through the columns of the "Guide," to those who are interested in the great truths which it is scattering broadcast all over the land.

A little more than two years ago, under the preaching of the truth as it is in Jesus, applied to my heart by the Spirit of the Lord, I was led to see the need of greater engagedness and activity in the cause of Christ. The call, like that to Jerusalem, seemed to be, "Awake, arise, put on thy beautiful garment," and stand up boldly for him who laid down his life, and shed his most precious blood, for you.

This led me carefully to search my heart, and the result was, a discovery of its inward corruptions, and the necessity of a *clean heart*. I saw, in the Divine Word, that it was not only my privilege, but my duty, to be cleansed from unrighteousness; and, furthermore, that God's time was the present moment; "Now is the accepted time; now is the day of salvation."

O, how glorious did that truth appear, as it now penetrated my inmost soul! I might be made free,—saved from my inward foes,—might have my poor heart so renewed as to be able to "love God with all the heart, might, mind and strength." Many times had I read,—"*His name shall be called Jesus, for he shall save his people from their sins;*" but never before did it convey such power,—such a world of meaning,—to the understanding.

The Holy Spirit, who never abandons those whom it awakes, was true to his office. It revealed to me the amazing extent of the atonement. But what was now to be done, on my part, in order to avail myself of this wonderful provision? Vile, polluted, and undone, what had I to offer? My sins were all that I could claim as my own. These, "Jesus had borne, in

his own body, on the tree." From my heavenly Father, I had received nothing but loving-kindness and mercies, and now he was calling on me, by those mercies, to present my body "a living sacrifice," holy, acceptable to God, which was nothing more than a "reasonable service." "Come out from among them," whispered the Divine Spirit, "and be ye separate,"—cut off right hands, pluck out right eyes,—bear my cross—my reproach—take me as your all, for time and eternity,—"*and I will receive you, and be a Father unto you, and ye shall be mine.*"

Blessed Savior! Is this thy requirement and promise, and art thou faithful to perform the thing that thou hast promised? Yea, "*Faithful is he that calleth you*" (to the enjoyment of this great salvation,) "*who also will do it.*" Heaven and earth shall pass away, but that promise shall not remain unfulfilled. Here, then, on thee I cast my helpless, dependent soul. I take thee at thy word. I embrace thee, thy promises, and appropriate them to myself, while I cry,—

"Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

DELIA.

Wyoming Co., July 24th, 1855.

"I Located."

It was towards the middle of an autumnal afternoon, in 18—, that, while wending my way on horse-back to a distant appointment on a new circuit, I arrived at a small log-cabin on the road-side, which, from its external indications, seemed to be the abode of a family in very humble circumstances. I was not sure of the route, and stopped for a moment to obtain information. On hallooing from the fence which surrounded the yard, a female came to the door, her countenance bearing deep traces of sorrow, and the tears still standing upon her pallid cheeks. Having received the necessary

directions as to my road, I was about to pursue my journey, when she advanced rapidly towards me, and, with great eagerness, inquired if I was not a Methodist preacher. On being told that I was, a ray of sunshine seemed to play upon her features, and she begged that I would come into the house and see her husband, who was dying, and was very anxious to converse with a minister.

Although I had an appointment to fill twenty miles off, on the next morning, at 11 o'clock, and was expected at Bro. D.'s that evening, distant some ten miles, yet I felt that I could not deny this woman's request, and having dismounted and fastened my horse to an impending limb of a tree which stood near me, I entered the house. Here, on a pallet of straw, placed upon a rude couch in one corner of the room, lay the wasted form of a once large and athletic man, whose sharp features gave unmistakable indications of the near approach of death. Everything around me bespoke poverty, and yet there was something in all I saw that impressed me with the belief that this family had seen better days. On our entrance, the dying man cast an inquiring glance, first at his wife, and then at me; but, being told that I was a Methodist preacher, who had called to see him, he seemed pleased, and, slowly extending his hand, pressed mine in his for a moment, while the big tear stood in his eye and his frame heaved with emotion. Taking a seat by his bedside, I said to him—"If I can do anything for you, let me know it, and it will afford me pleasure to oblige you."—Looking up into my face, with a smile of gratitude, he beckoned his wife to come to him, and having said something to her in a whisper, for he could scarcely articulate at all, she brought to him, from a trunk which stood on the opposite side of the room, a paper neatly folded, and directed on the outside, in a fair, legible hand, "For the Nashville Advocate." Handing this to me, he said: "Take this, and, after I am dead, have it published." I pressed his

cold hand, already stiffening in death, and, assuring him that I would do as he had requested, asked him if he was ready to die. He whispered, faintly, "I hope so. My trust is in God." But, although I looked anxiously upon his countenance, to see if I could read there an answer to my question, I sought in vain for the beamings of that victor, faith, which enables the dying Christian to exclaim, in the hour of mortal strife, "O! death where is thy sting? O! grave where is thy victory? The sting of death is sin, and the strength of sin is the law; but, thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!" While engaged in singing and praying with him, he fell into a stupor, which continued until midnight, when he breathed his last, easily to be sure, but without giving a sign, or speaking one word which could give comfort or consolation to his heart-stricken wife. Some of the neighbors spent the night with us, and, leaving them to attend to the burial of the body, I mounted my horse at a very early hour, and pushed forward to my appointment, having carefully secured, in my saddle-bags, the manuscript which had been entrusted to me. Of this, I make the following copy, retaining the original as a memorial of the sad occasion. May its melancholy recital serve as a solemn warning to those who, having put in their sickle to reap the harvest of souls, lay it down "unbidden of the Master."

"I LOCATED.—I was born in Virginia, in 1796, and, with my parents, emigrated to ———, in my tenth year. They were of highly respectable connections at home, and on their removal to the West, brought with them several slaves, and a considerable sum of money. They settled on a valuable farm, in a healthy region of the country, and did well. They were both members of the Methodist Church, and were exemplary for their piety, and for their hospitality to the preachers. From my earliest infancy, they sought to train me, their only child, in the nurture and admonition of the Lord; and,

in my thirteenth year, had the satisfaction of witnessing my sound conversion to God. From this time, until my nineteenth year, I lived at home, diligently using the means of grace, and enjoying religion, being in the mean time greatly exercised on the subject of preaching. I early unbosomed myself to my parents in regard to my convictions of duty, and received from both of them much excellent advice, as well as from the preachers who, from time to time, visited us. My father gave me a full benefit of such means of education as were within reach, without sending me away from home, and I could discover, in everything he did in reference to myself, the proofs of an earnest desire, on his part, to follow the leadings of divine providence. At length, in my nineteenth year, I determined to enter the itinerant ministry; and, having received the blessing of my beloved parents, and their parting counsels, I left home on the 15th of September, 18—, to offer myself to the

Conference, then about to sit in a neighboring town. My father furnished me with a valuable riding horse, saddle, bridle, and saddle-bags, a new suit of clothes, and fifty dollars in money; telling me to go, in the name of the Lord, and acquit myself like a man; adding, that, if ever I needed a home, his door was open to me. I went with a trembling heart, but with a firm resolve to do my duty. I was kindly received by the preachers, and sent to the circuit. Here I first learned what hardship meant, but I enjoyed religion, attended to my appointments, was useful, was happy, and felt assured that the Lord called me to preach. At the end of the year, I went to Conference again, and received another appointment, where, under my feeble instrumentality, the work of God was powerfully revived, and some two or three hundred souls were added to the church. Again I went to Conference, again received a new field of labor, and was again blessed of the Lord; and had thus spent three years in the itinerant work. Up to this time, I had been single-hearted, deeply

pious, and devoted to one work. I lived much upon my knees, read my Bible much, and felt that all my sufficiency was of God. But shortly after the commencement of my fourth year, my parents died, and, as I was their only child, the whole of their property fell into my hands.

My attention now became divided between my property and the work of the ministry. Pressed with the cares of business, I neglected my private devotions, then my appointments; backslid in heart, lost my relish for the work to which God had been pleased to call me; and, restless and unhappy, sought by marriage to remedy the evil, and, as it were, to make myself independent of Deity. But, alas, how sadly was I mistaken! How fearfully have I reaped the harvest of my own guilt and folly! Becoming acquainted with Mary L—, and believing that she had all the qualities of mind and heart that were requisite to make her a good wife, I addressed her, and married her in August, 18—. In a few weeks I went to Conference once more, and, without letting her know anything of my intentions, located. Yes, I located—located, unbidden by the Lord of the harvest; and every step, since that act, has been taken down hill, with an ever-accelerating velocity, and has but plunged me and my unfortunate, unoffending Mary deeper and deeper in misery. When I came home and told her what I had done, she burst into tears, and begged me to go back to the Lord's work. Noble woman! Would to God that I had taken her advice. But no; I was well off as respects this world's goods; I would be rich; I would go into business; I was tired of roving about. I flattered myself I could be a local preacher, and do as much or more good than if I had continued in the itinerancy, a man of one work. I did go into business, with a handsome capital, and in three years lost it all, I could not tell how. My Mary still entreated me to join the Conference; my brethren urged me to do so. Still I was rebellious against the

Almighty; still I dreamed of prosperity, though conscious that I was traitor to high heaven. An uncle of my wife died, leaving her three thousand dollars. With this I again went into business, and, in a few months, this sum all vanished like smoke. Mary had meanwhile become the mother of two interesting babes. These both died. Almost broken-hearted, she implored me to do what was so manifestly my duty; but no, I was infatuated, and still persisted in my ruinous course. At length, I succeeded in purchasing the small farm on which I now live, and where I expect soon to die. My health has been steadily declining for months. My religious comforts are all gone, my soul is darkened, my usefulness departed. I am a wreck floating on the sea of time, soon to be dashed upon the breakers of eternity, and all this because I located. O, how significant to me of fearful meaning is that word! It seems to me burned into my memory. Go where I will, do what I may, there it is staring me in the face—I located. It appears as though it were written on every log of my humble cabin, upon every tree without, upon the earth, and upon the skies above me. I read it in the pallid cheeks of my noble, uncomplaining Mary; in the tears that steal down from her eyes, and which she strives so hard to conceal from me. I feel it in the fever which burns up my life; in the sinking of my strength; in the consciousness that I must soon die; in the absence of that strong faith which can alone prepare me to grapple with death; in the leanness and barrenness of my soul. Sometimes, in my dreams, my dear father and my sainted mother seem to stand before me, and ask, ‘Why did you locate?’ O, what shall I say when I stand before my Judge, and he puts to me the dreadful question,—‘Why did you locate?’ No tongue can tell, no pen describe, what I have suffered on account of this one act of my life. I have fully proved the woe of striving with my Maker, so far, at least, as

the bitterness and anguish of that woe can be experienced in this world. I have tried to repent before God; I have sought refuge in the arms of bleeding mercy; I have prayed for one ray of heavenly light to guide me through the gloomy valley of death, but all is dark, dark, dark; I can only trust in the mercy of my offended Sovereign through Christ, and, with fear and trembling, await the issue. A sincere desire that others may not come into like condemnation; that others may not sow as I have sowed, and reap as I have reaped, has alone induced me to write this brief history of my sin, and its dreadful consequences to myself and to others. May it have this effect on all who read it. To one, to all, I say, as a dying man speaking from bitter experience, an experience which has beggared me, has broken the heart of my Mary, and is taking both of us rapidly and yet prematurely to the grave—Never locate unbidden by the Master!”

Reader, I fear to add any thing to this solemn warning, this affecting appeal, lest I should diminish its force. I can only pray that its closing words—“Never locate unbidden by the Master!”—may be imprinted on the memory, and felt deeply in the heart of every itinerant Methodist preacher who reads them.—[Richmond Christian Advocate.

A Visit to Eastham.

BY A SOUTHERN CLERGYMAN.

MESSRS. EDS.—Believing a description of my visit to Eastham Camp Meeting may be interesting to your southern readers, and to all who have not had the pleasure of a visit there, I have ventured, at your suggestion, the following observations.

The fame of Eastham has gone abroad. I had heard thereof long before I had the satisfaction of seeing and knowing for myself. It is famous as the Boston Camping

Ground, although it is seventy miles distant from the city, on Cape Cod. All the Methodist societies of Boston have tents, as also have many of the towns in the vicinity, and on the Cape. It is famous also for the order and beauty of its management—a worthy pattern for others to copy. A full description of its management might be interesting to many, but it would suit the columns of a newspaper better. The people who worship at these meetings are famous as a working people. Public services are held three times each day, and all the intervals of service are employed in prayer and class meetings in all the tents. Not an hour passes without the sound of prayer and singing. It is at these meetings that most of the conversions take place. There was one class of these in which I was deeply interested. I refer to the special meetings on the subject of holiness, which were held in several of the tents. Eastham is celebrated for the prominence that is given, at these yearly gatherings, to the subject of entire sanctification, and the numbers who there have been brought into the enjoyment of that grace.

Many go up to this feast of tabernacles to labor exclusively to promote the cause of holiness among the people, and many are the witnesses raised up every year to go forth as burning lights, testifying the power of Christ to save from all sin. I was never in one of these meetings when the power and presence of God was not felt. They were invariably marked, not by noisy struggle or ecstasy, but by a holy stillness, a calm confidence and looking to God; a deep, silent breathing forth of every soul after the fulness of God. And of a truth God was there to sanctify and save his people.

I had gone to this camp meeting with the special desire to have my own soul sanctified and made pure by the blood of Christ. I was glad to learn that such a meeting was to be held in the Charlestown tent, and I hastened there to make known my desires.

Several related their experience, and spake of the "excellent glory" that filled their souls, and how God had blessed their labors in the cause of Christ. The deepest feelings of my soul were stirred, and my heart swelled with desire to be reinstated to that blessed rest. Four years ago, I felt and enjoyed the sanctifying love of Christ. For six months, my peace was as a river, and my righteousness as the waves of the sea. My soul floated upon a boundless expanse, and not a wave appeared to ruffle its surface. My joy was full. But, alas! in an evil hour I distrusted God, and lost the witness of my sanctification. And now this sea was lashed into a tempest of doubts and fears. I had lost my anchorage, and, for three years and a half thus driven, I often feared I should make shipwreck of my faith. Language cannot describe the desolation of soul I felt—a loneliness—a sense of desertion—which made my heart often faint within me.

I, however, still retained a sense of God's favor, and was often blessed in my efforts to do good; yet I was never satisfied to remain as I was. I made many fruitless efforts to regain my peace. The prize would often seem within my grasp; but faith and effort would fail, and the blessing recede.

For the last few weeks especially, I had been earnestly desiring holiness of heart.

In this meeting, I made known my state, and prayer was made for me. God was not far off. At the close, we all united in singing this hymn:—

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.
Thy ransomed servant, I
Restore to thee thine own,
And from this moment, live or die,
Will serve my God alone.

I sung with the spirit and with the understanding also, and felt, as I sung, that I did "gladly and freely," so far as I knew, consecrate all to God. A sweet sense of satis-

faction filled my soul, and, throughout the following day, I rested in hope; yet I did not receive the full witness, because I had not sufficient faith.

I feared that I had not made an entire offering. I knew it was not a light work in which I was engaged. I did not expect to be sung into rest, or borne in upon a wave of feeling. The fear that I might be deceived so delayed the work that three days passed without any progress.

On Sabbath morning, my wife, who was also an earnest seeker for full salvation, came, and sat down by me, on the straw. We were alone, and she said, "This is the last day, and we have not accomplished the one object for which we came. We must not leave this ground without obtaining it." I felt this, and, while we were conversing, proposed that we should make a mutual covenant with God, both signing the same. By the light of the following text, we were enabled to see what was the promise of God to us in this covenant. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's."

As we named the various points of our consecration, we felt, from our hearts, that we did, then and there, give up all to God. Our souls bounded within us, as the Spirit applied this passage as the seal of the covenant. "Of him are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification and redemption." As we dwelt on the meaning and fulness of these words, our faith took hold on Christ as our wisdom, righteousness, sanctification, and redemption. Here we rested, yea, entered into the rest of faith.

Thus, together, we signed the same covenant, and were sealed by the same Spirit. As, by the marriage bond, we are made one, so are we now married to Christ, and made one with him. Thus is our joy full. To God be the praise!

A few points here are worthy of remark. There was no struggling, nor physical effort. The work was accomplished in an hour of calm, quiet conversation, while the Holy Spirit guided and illuminated our minds, and gently drew our hearts unto God.

It was faith in the word of God that sanctified. The result was immediate rest from all doubts and fears, and a sweet consciousness of acceptance with God, through Christ, and since progress in the knowledge of God, and joy in the Holy Ghost.

WM. A. SIMMONS.

In connection with the above, I subjoin the following extract of a letter from my sister residing in Summerfield, Ala., as a beautiful and striking illustration of the operations of the Holy Spirit upon the hearts of God's dear children, though separated far from each other. She has professed to enjoy the blessing of sanctification for more than three years.

"SUMMERFIELD, Ala., Sept. 19, 1855.

"My Dear Brother and Sister.—I received your welcome letter yesterday, and my heart did indeed rejoice to hear of your great deliverance, though it was not the beginning of my rejoicing for you. I will tell you something of my feelings in regard to your case.

A few evenings before I received your last letter, as I was walking in the yard, (it being the hour for meditation and prayer,) thinking of you both, I was led to say to myself—"Has not the time come for my dear brother and sister, who have been so earnestly seeking the blessing of holiness, to enter into the rest of faith," and asked why it should not be so. While praying that you might receive the light that would show you your true condition before God, and that would show you the way of faith, I received a full assurance that the time was not far distant when you would be made whole. I felt and enjoyed a sweet resting in God, believing that he had taken your case in hand, and that all would be well.

I could no longer pray for you as I had done. A day or two after this, I received your letter, speaking of your feelings, and your intention of going to Eastham Camp Meeting. I felt fully assured that you would

receive the promised blessing at that meeting, and so expressed myself to some of my friends.

This was the latter part of the week. On Tuesday, at class meeting, I was greatly blessed, yea, blessed as I never was before—for I was enabled to shout aloud the praises of God, and, while the Holy Spirit was upon me, I thought of you both, and remarked to those around me, that the bread I had cast upon the waters long ago was being gathered, that I believed and felt that some members of my family for whom I had been praying were then sanctified, and I was daily expecting to receive the glad news. I received such a bright manifestation that morning that you had received the blessing, that I have not, for one moment, doubted it, and have ever since felt like praising God in your behalf. Well, since I received your letter yesterday, I have examined the dates, and I find it was precisely the time you were at the camp meeting that I had these exercises of mind, and it was the Tuesday after the Sunday on which you received the blessing that I received the assurance that you were at rest. See the goodness of God in this thing. I could no longer pray that you might be sanctified when the work had already been accomplished. Glory be to God for his goodness to us his unworthy children.

Your devoted sister, A. H. H."

The Consecration.

BY REV. M. P. GADDIS.

AFTER the death of my beloved mother, in the fall of 1839, my mind was deeply impressed with the necessity of seeking earnestly for a "clean heart." "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect;" "Ye shall be holy, for I, the Lord your God, am holy," was constantly sounding in my ears, and also the beautiful words of one of our well-known hymns:

"Thou shalt see my glory soon,
When the work of faith is done."

For several days just before the memorable transaction here recorded, these words also bore with unusual weight upon my mind, "Behold, now is the accepted time; behold, now is the day of salvation!"

On the evening of the 5th day of December, while attending a general class meeting at Wesley Chapel in Cincinnati, I was most graciously visited by the power of God; and, on my return home, I could say of a truth, "My heart and my flesh crieth out after the living God." Rev. A. C., then stationed in the city, was present at our society meeting, and, on invitation, accompanied me home to my place of boarding, to remain during the night. Brother S., with whom I was boarding, requested Rev. A. C. to lead in family prayer, and, while he was pouring out his soul in fervent supplication, the love of God seemed to pervade every heart. Immediately after prayers the family retired. In company with Brother C. I also went up into my bed-chamber; but, on reflection, I soon returned down stairs again to bathe my feet, as I was somewhat indisposed, from too frequent exposure to the night air while attending the protracted meeting. On re-entering the room where we had just offered our evening sacrifice of prayer and praise, I realized that the divine glory still lingered around that sacred altar. The power of God moved upon my heart, and forcibly impressed my mind that I would never see a more favorable time for the consummation of a long-cherished desire of my heart—a settled purpose of mind to make a solemn and formal dedication of myself to the Almighty, and subscribe, with my own hand, to the God of Jacob. I was also deeply impressed and clearly convinced, 1st, of the absolute necessity of holiness of heart, "without which none shall see the Lord;" 2d, of the certainty of the attainment of a higher state of religious enjoyment, it being the "will of God, even my sanctification;" 3d, the simple manner of obtaining it, by faith in the blood of Jesus Christ. "Thou shalt call his name Jesus, because he shall save his people from their sins." Without a moment's delay, I resolved, then and there, fully to trust the Lord; unwavering faith apprehended the efficiency of the blood

of Christ to "cleanse from all sin." My anxious and burdened soul cried out with vehemence, impatient to be free,—

"O, kill in me this rebel sin,
And reign in triumph o'er my willing heart."

In a moment I felt my heart melt like wax before the fire, and my eyes suffused in tears of joy. I then rose from my seat, and walked about the room, exclaiming, in an audible voice, "I am the Lord's!" I then fell upon my knees, and made an offering of soul and body to God in the following simple manner: "Here, Lord, I bring to thee my poor, weakly body, and sin-polluted soul; take me, Jesus, just as I am." At that moment, the Holy Ghost pressed home, with power, the following interrogation: "Do you give up all?" Bringing to my recollection a "form of surrender" mentioned in *Livy*, where *Eugenius* had inquired, "Are you the ambassadors sent by the people of *Callatia*, that you may yield up yourselves and the *Callatine* people?" It was answered, "We are." And was again asked, "Are the *Callatine* people in their own power?" It was answered, "They are." It was further inquired, "Do you deliver up yourselves, the people of *Callatia*, your city, your fields, your waters, your bounds, your temples, your utensils—all things that are yours, both divine and human—into mine and the people of *Rome's* power?" They say, "We deliver up all." And he answered, "So I receive you." After repeating these words several times, I said, "Now, O my God, I would, in like manner, deliver up all—my soul and body—all, all—no longer mine, but thine, to all eternity. Will you now receive me?" The Holy Spirit then immediately whispered in my heart, in sweetest accents, "Yes, I now receive you." I instantly rose up, from my prostrate position on the floor, and exclaimed with emphasis, "I am the Lord's forever! I am the Lord's forever! I am the Lord's forever!"

I then concluded I would go up stairs

and make a record of this most solemn transaction between God and my soul in my journal, calling to my recollection the striking words of the prophet, "One shall say, I am the Lord's; and another shall call himself by the name of *Jacob*; and another shall subscribe with his hand unto the Lord, and surname himself by the name of *Israel*."

"O God, what offering shall I give
To thee—
My spirit, soul, and flesh receive
A holy, living sacrifice;
Small as it is, 't is all my store;
More thou shouldst have, if I had more.

Now, then, my God, thou hast my soul;
No longer mine, but thine, I am;
Guard thou thine own, possess it whole;
Cheer it with hope, with love inflame;
Thou hast my spirit, there display
Thy glory to the perfect day."

On entering my bedroom, I found that *Brother C.* had retired to rest, wondering, in his own mind, as he afterward informed me, what should have detained me so long. My only reply was, that "my poor soul was inexpressibly happy." He then remarked, "I think, *Brother Gaddis*, you had better come to bed soon, as the room is cold, and you will injure your health by sitting up so late when so much indisposed." I then very deliberately unlocked the book-case, and took out my journal, determined, by the help of God, not to give sleep to mine eyes, nor slumber to my eyelids, till I should make the long-promised dedication of myself to God in writing. The tempter now assaulted me in a powerful manner, for the first time during the whole transaction, and suggested that I had better defer it till the morning, and, as I could not recollect the day of the month, the covenant would not be binding. I listened but for a moment, and then replied, "Get behind me, *Satan*, for thou art an offence unto me." Blessed be God, *Satan* was bruised under my feet, and I was left in quiet possession of the victory: so unexpectedly obtained. I then, with

much deliberation, inquired of Brother C. for the correct time, and, after having been assured that I was right, I made the following record, without a single moment's premeditation:

Half-past ten o'clock on this, the evening of the fifth day of December, year of our Lord one thousand eight hundred and thirty-nine—I dedicate my soul and body anew, a living sacrifice unto God; and reckon myself indeed dead to sin and alive to God, through Jesus Christ our Lord, from this time henceforth and forever, living or dying, to be the Lord's.

"My life and blood I here present,
If for thy truth they may be spent."

Amen.

MAXWELL P. GADDIS.

Cincinnati, December 5, 1839.

After the signing of this solemn covenant, I hastened to bed. I felt that I had accomplished at last what I had so long most ardently desired. I also felt an inward satisfaction which I had never experienced before. I could not sleep. My mind was impressed in a way and manner unknown before. After some time had elapsed, I remarked to Brother C. that I was dying, but that I was not alarmed. He then remarked that, from the moment I entered the room and told him I was so happy, his own emotions had been very peculiar. I recollect that he wept as he talked of the state of his feelings. For a little season my frail body seemed to sink, and I was as cold apparently as if the vital spark had fled; but, on a sudden, the power of the Most High overshadowed me; my whole frame shook as if I had been seized with a severe fit of the ague. This feeling was of but short continuance; the Holy Ghost resuscitated my feeble frame, and filled my soul unutterably full of glory and of God. My physical powers were strengthened in a most wonderful manner, and I shouted aloud for joy upon my bed. For a short time, I was perfectly overwhelmed with a sense

of the power and majesty of Jehovah. At times, it seemed to me as if the frail casket would break, and my disenthralled spirit

"Return on swiftest wing"

to mingle with the "blood-washed" before the throne. I cried out, in the fulness of my soul, "O, yes, it is done! I am my Lord's, and he is mine—forever, forever, forevermore! Brother C., the 'record' is at last made—the great transaction is finished—I am now the Lord's, and he is mine! Blessed be the name of the Lord from this time henceforth and forever. Amen and amen." I then thought of a dream which the Rev. L. L. H. had concerning me, a few nights previous, that seemed to have made a deep impression on his own heart. He stated that, in his dream, he saw me "die suddenly while standing in the altar at Wesley Chapel." Referring to his dream, in my ecstasy I exclaimed, "O, yes, Brother H., I am indeed dying, yea, I am now dead; but I am dying unto sin. Glory, hallelujah! Amen. I now reckon myself dead unto sin, but alive unto God. The dead praise him not, but the living shall praise him as I do this day.

"I'll praise my Maker while I've breath,
And, when my voice is lost in death,
Praise shall my nobler powers employ
In that eternal world of joy."

All my bodily weaknesses were overcome, and I felt

"Strong in the strength which God supplies
Through his eternal Son."

All language utterly fails to convey to the reader any adequate idea of the power felt within me. It did seem to me that I had power and compass of voice to arouse the city of Cincinnati—yea, even a slumbering world:

"To bid their hearts rejoice
In him who died for all."

I, wisdom, dwell with prudence.

Faith as exercised by Ancient Believers.

BY J. D.

THE Scriptures clearly show that the faith exercised by ancient believers was that which credited God's naked word. And we, gospel believers, who are commanded to contend "earnestly" for the subject matter of the faith once delivered to the saints, are directed to these "ensamples" as models for our imitation and encouragement. So then we are to receive God's gospel word with the same "faith which these ancient worthies exercised." If we do this, we shall find no difficulty in obeying the command of Christ, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;" but, on the other hand, that our Lord, when he uttered these words, required of the disciples no more than the faith exercised by the ancient saints.

But first to meet one great objection of those who so strongly oppose the expression "Believe ye receive," and, to save one from presumption, which, it is thought, this text teaches, let us consider to whom these words are specially addressed. To whom did our Lord say, "Believe that ye receive, and ye shall have"? Was it to the Scribes, Pharisees and hypocrites? Was it to the serpents and vipers of whom he said, "I know you, that ye have not the love of God in you?" "Ye are of your father, the devil." Did he utter this promise to this class of individuals? Or was it to his consecrated disciples? And to whom do God's people address this promise but to those consecrated souls who are willing to forsake all for Christ?

It will be found that, in all generations, the faith which has pleased God "wrought righteousness, obtained promises, out of weakness was made strong, waxed valiant in fight," etc., was the faith which believed God's naked promise. God tells Abraham that he shall become the father of many

nations. He believes God's naked promise, and "his faith is counted unto him for righteousness." He believes that he receives what God has promised him, just as one does when he receives the note of a responsible man for ten thousand dollars. He immediately reckons himself in possession of ten thousand. And, as we sometimes hear it remarked, "Such a man's note is as good as the cash;" so Abraham thought of God's word. And, in this sense, he believed that he received; else he would not have been "strong in faith, giving glory to God," before the promise was fulfilled. And the Lord conveys the same meaning when he uses the past tense, "I HAVE made thee the father of many nations," instead of the future tense, "I will."

But it may be said, Abraham's faith did not say that Isaac IS born; his faith only said, Isaac SHALL be born, according to God's promise. True; for, if he had believed that Isaac was born, he would not have believed God's word; for God did not tell him that he WAS born, but that he SHOULD BE born. So the faith which was counted unto him for righteousness was not the faith which he exercised when he looked upon his smiling boy, and saw the promised Isaac; but that which believed in hope against hope before the child was born. Neither is that faith which says, "I feel love, joy and peace, and other fruits of the Spirit, the faith which is counted unto us for righteousness. But it is that which says, with Wesley,—

In hope against all human hope,
Self-desperate, I believe.

Abraham believed God's word as God spoke it to him then. But, if we believe God's word as he speaks it to us now, we shall find ourselves believing that we receive salvation without any other evidence than God's word. The gospel believer is called to believe truths which Abraham could not believe in his day. Abraham could not believe that "Jesus Christ, by the grace of God, has tasted death for every

man." If he had believed thus, he would have believed what was not, then true; for Christ had not yet tasted death. But he could believe that Isaac would be born, and we are told that he was "strong in faith, giving glory to God." And this naked faith in God's naked promise "was counted unto him for righteousness."

Now suppose that we, by the same naked faith in God's word, believe the truths of our dispensation; do we not have to believe that we receive salvation before we feel it? Take, for instance, the following truths. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Who gave himself a ransom for all." "Who, his own self, bear our sins, in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." "Who of God is made unto us wisdom, righteousness, sanctification and redemption." "Ye are not your own; ye are bought with a price." "Christ has redeemed us from the curse of the law, being made a curse for us." "For Christ is the end of the law for righteousness to every one that believeth." How, I ask, can we embrace such truths as these with "the faith once delivered to the saints" without believing that we receive salvation? For we can only embrace such truths with a faith in the present tense. How can I be "strong in faith, giving glory to God," that Jesus Christ bore my sins in his own body on the tree, and that, by his stripes, I am healed, without being strong in faith that I receive salvation? Not that I received salvation one moment before I received this truth,—but just when I receive or believe this precious truth. And how can I be strong in faith, giving glory to God that I am not my own, without being strong in faith, giving glory to God that I am wholly the Lord's? And how can I be strong in

faith that Christ has redeemed me from the curse of the law without being strong in faith giving glory to God that my debt is paid, Jesus Christ has made me free? And how can I be strong in faith that Jesus Christ is made unto me wisdom, righteousness, sanctification, etc., without believing that I receive righteousness and sanctification?

I think no one will understand me to mean a speculative faith which merely admits these truths. I mean the faith of Abraham, which receives them strong in faith, giving glory to God. Neither do I mean that he is made into us sanctification; for this would imply that Christ, the righteousness and sanctification of the believer, is in our hearts before we consecrate and believe. But he is made unto us sanctification, and we receive him into our hearts by believing this, or some other glorious truth, with the heart unto righteousness. In so doing, we join saving faith to saving truth, and our faith is counted unto us for righteousness. So we are "saved by our faith." Christ dwells in our hearts by faith. We purify our souls through a belief of the truth. And Christ becomes the end of the law unto us for righteousness as soon as we thus believe the truth.

Now when we consider that our salvation is purchased, our debt paid, and that all God now requires of the truly consecrated soul is, that he believe this blessed truth,—can we wonder at our Lord's command, "What things soever ye desire when ye pray, believe," etc.? As if he had said, "By me every needful blessing is purchased for you, pardon, holiness, and all the fulness of God. All things are yours." "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And why not? "All things are yours." Let your faith take all that I have so dearly purchased, and now so freely offer. This kingdom "suffereth violence, and the violent take it by force." Therefore, I say unto you, "what things soever ye desire when

ye pray, believe that ye receive them, and ye shall have them." I have purchased the water of salvation for every thirsting believer and penitent sinner.

And now "let him that is athirst come." And after he has come, let him not wait for me to drink for him, but "let him take the water of life freely." I have purchased for my soldiers the "whole armor of God,"—entire holiness,—the gift of the Holy Ghost to endue them with "power from on high." "That ye may be able to stand against the wiles of the devil," and come off victorious in every battle. "Wherefore, TAKE unto you the whole armor of God." "Above all, TAKING the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Without this armor, you will be smitten, and will disgrace my cause by fleeing before your enemies. Then it is not only for your well-being, but it is for my glory, that ye "PUT ON the whole armor of God." Now, how are we to understand such scriptures as these, unless they imply an act of faith which says the blessing is mine, and takes it by force—the force of faith?

"I take the blessing from above,
And wonder at thy boundless love."

Stars of the First Magnitude.

BY DR. ADAM CLARKE.

all the stars which our best astronomers have been able to describe and lay down in tables and maps, only *sixteen* are of the *first* magnitude; i. e. appear more *luminous* than any other stars in the firmament: some, indeed, increase the number to twenty-one, by taking in *Castor* and *Pollox*, the *upper pointer*, *Atteer*, in the *Eagle*, and *Beta* in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the *first* magnitude; others, with stars of the second.

The reader is probably amazed at the

paucity of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand *astonished* at, or *deplete* with me the fact, that, out of the *millions* of Christians in the vicinity and splendor of the *eternal Sun of righteousness*, how very few are found of the *first order*. How very few can stand examination by the *test* laid down in the *xiii*th chapter of the first Epistle to the Corinthians! How very few love God with all their heart, soul, mind, and strength; and their neighbor as themselves! How few *mature* Christians are found in the Church! How few are in all things living for eternity! How little *light*, how little *heat*, and how little *influence* and *activity* are to be found among them that bear the name of Christ! How few *stars* of the *FIRST magnitude* will the Son of God have to deck the crown of his glory! Few are striving to *excel* in righteousness; and it seems to be a principal concern with many, to find out *how little grace they may have, and yet escape hell*! How little *conformity to the will of God* they may have, and yet get to heaven? In the fear of God I register this testimony, that I have perceived it to be the labor of many to *lower the standard of Christianity*; and to soften down, or explain away, those *promises* of God that himself has *linked with duties*; and because they know that they cannot be saved *by their good works*, they are contented to have *no good works at all*; and thus the necessity of Christian *obedience*, and Christian *holiness*, makes no prominent part of some modern creeds. Let all those who retain the *apostolic doctrine*, that *the blood of Christ cleanseth from all sin in this life*, press every believer on to *perfection*; and expect to be saved, *while here below*, into the fulness of the blessing of the Gospel of Jesus. To all such, my soul says, labor to show yourselves approved unto God; workmen that need not be ashamed; rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands! —Amen.—[Commentary.

Editorial Miscellany.

THE MOTIVE POWER OF FAITH. — All character is based in faith. All Christian character is based in Christian faith. Belief in the threatenings of the Bible arouses the sinner. Belief in God's mercy leads him to repentance. Belief that God now saves the penitent, who trusts in him through Christ brings assurance of pardon and the spirit of adoption. Belief in the promises of entire purification brings the witness of entire deliverance from inbred sin. But, in the remarks which follow, reference is had to the sustaining and impelling power of faith in the details of every-day Christian life.

St. Paul says, "Faith is the evidence of things not seen," by which, we suppose, he means that faith is that principle which makes the soul aware of the existence of things unseen, as sight makes it aware of visible objects. In other words, the passage seems to recognize faith as a sort of spiritual vision, a new sense or power of apprehension produced by grace in the soul, through which the realities of the spiritual world pour their demonstrations upon the purified perceptions. It is said, of a large class of persons, whose biographies are briefly written in the Old Testament, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." "By faith, Noah, being warned of God of things not seen as yet, prepared an ark," etc. Moses is said to have endured as seeing him who is invisible. Paul represents the beneficial effects of afflictions as conditional upon our looking at the things that are not seen. And Peter says, of such a person as neglects the advice contained in his celebrated climax, 2 Peter 1: 5-7, that he "is blind, and cannot see afar off."

To our own mind, this view, which the Scriptures give us of faith, as amounting to a sort of spiritual vision in the confirmed believer, is exceedingly striking and happily illustrative of its motive power. Were there on earth some eminence so towering as that he who gained it might look into heaven, and pause awhile, entranced with its sights and sounds, we should doubtless have little trouble with our hearts other than to pay our passage to the favored Pisgah. What scenery along the river of life, what landscapes reposing on the hills of God, should greet our vision! What majesty, purity, symmetry and love, in each of the vast company of worshippers! And, among them, what numbers of friends, familiar, long-loved friends, are found! And then, too, what strains of majestic harmony come floating on the air, melt through the soul, and chain our being with the spell of its unisons! Delightful locality! Who but would aspire to gain it? Who, without regret, could bid it adieu? Returning to his business from such a vision, how hallowed, and abiding, and saving, must its impressions continue upon the mind of the favored visitant!

Could the traveller, from a similar standpoint, cast an eye over billows of terror and despair, where crowds of ruined spirits gnash, and wail, and sink forever into still remoter depths from God and mercy; could he see the human tide, as it rolls down from these gospel lands, to feed the fiery lake, while, here and there, along the margin of the stream, stands a man of God, with the Bible in his hand, laboring to arrest the current, and ever and anon drawing one from the moving mass, and putting him upon a narrow path to the celestial country—what enduring imagery might he not expect to find, branded upon the tablet of his memory?

There are such eminences. They are the high places of faith, where the pure in heart abide—where they who have a single eye are constantly filled with light.

Men will select their objects of pursuit from among the things of which they have apprehension; and, therefore, from the soul of the man who has no faith, the vast fields of motive which eternity supplies are shut out, and it is to him as if there were no God, no heaven, no hell, no immortality. Now, in proportion to the distinctness with which faith apprehends the awards of eternity, whether of bliss or pain, will be its impelling power. That Christian, therefore, who consents to live in the possession of a purblind faith, that only gropes and guesses where it is God's will that heaven's demonstrations should smite the soul with fire, need calculate on no steady revenues of spiritual impulse, or strength, or joy. On the other hand, it is wonderful to note the power of faith in the master spirits of the church. That man who has settled the preliminaries of the religious life, conquered the difficulties of a primary experience, and labored up to the region of perpetual, calm victory in Christ, has gained a position at once of great strength and of great safety. The probability approximates to certainty that he will save his soul. O, happy post! How many of us are there? How many struggling to be there?

UNSKILFUL TEACHERS.—

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."—[1 Tim. i. 7.]

It cannot be denied, that, in the communication of religious truth, as in every other form of instruction, there are those who lay themselves open to the charge expressed in these words of the apostle. It would be hardly charitable, however, to conclude that the hasty assumption of a teacher's office was always prompted by a vain ambition. The deep interest felt in the advancement of Christ's cause, or the sympathy

produced by the spiritual distress of an awakened heart, may sometimes lead some, not so well skilled in the application of truth, to attempt the work of enlightening the mind. No one can surely object to either the motives or zeal by which such are actuated; nor, indeed, can their practice be condemned, if, in their efforts to instruct, they confine themselves to those simple, cardinal truths, which the Holy Spirit has enabled them fully to apprehend.

To *teach*, however, we must be ourselves *taught*; we must understand whereof we affirm. Nor is there any necessity for the existence of this obstacle. God has placed the means of its removal within our reach. The sacred oracles are spread before us, and we are commanded to "search them,"—and if, through want of spiritual discernment, we cannot readily understand what we read, we have the promise of assistance. If any man lack wisdom, let him ask of God, who giveth liberally. Nor are the helps which human teaching affords to be despised. With such facilities for the acquisition of spiritual knowledge, there can be no plea for ignorance—and we certainly would be the last to set up such a plea. So far from this, we are free to acknowledge that our hearts have been pained at the obscure, dark, mystical, and often contradictory manner in which the deep truths of the gospel are frequently enforced. And yet it seems to us that just here we have great need to exercise charity. Let us not hastily conclude, that, because the language employed is open to criticism, that the brother who uses it is a heretic. He may not be as well acquainted with the import of words as ourselves, and then again, in the employment of those words, he may have intended a very different thing from what we have attributed to him.

Such have been our reflections, over and over again, as we have listened to what seemed to us unduly severe criticisms on the language and labors of many seeking to promote the cause of holiness. An article has recently appeared in the Christian

Advocate and Journal, relating to what the writer deems dangerous errors taught at the Red Lion Camp Meeting. We neither know the author of the article, nor the persons to whose teachings he takes exceptions. Nor are we prepared to say that he has not misapprehended their meaning. We think this possible. Still we are disposed to give the article a place in our columns, that our friends may see the necessity of guarding well the manner in which this truth is presented. No one can deny that, in seeking the blessing of entire sanctification, there is danger of overlooking the Spirit's agency, and, though we can hardly persuade ourselves that the persons alluded to intended to ignore this agency, yet we think, from the impressions made on the writer's mind, that the importance of giving this point due prominence cannot be over-estimated. There are a few forms of expression criticized by the writer, which, we think, are susceptible of a somewhat different rendering; but we are not disposed just now to cavil at the criticism. We only regret that, being himself so well acquainted with the standards, he did not follow the example of Priscilla and Aquila, by taking to him those whom he here condemns, and expounding unto them the way of God more perfectly." A little private instruction might have remedied the evil, and perhaps spared some wounded feelings. The strong attachment which our brother expresses to the subject of heart-purity leads us to cherish the hope that, at the camp meeting and elsewhere, he is in labors more abundant in aiding the believer to enter into its conscious possession.

ENTIRE SANCTIFICATION. — Entire sanctification—what a sublime subject! It implies the complete renewal of the heart in righteousness, after the image of God; the entire destruction in that heart of the works of the devil; the bringing all the feelings and emotions of it under the influence of holy love; the removal of that tendency that there is in it to fly off from Christ, and the bringing it under a sweet influence, by which it is continually drawn to him as its centre, around which it revolves, while it

abides in that state. Surely, there cannot a more sublime subject employ the tongue, or pen, of man or angel! And it is a subject on which much has been said, and much is now being said—much that is scriptural, and much that is unscriptural.

Feeling deeply interested on this heavenly theme, we give attention to what is said by the various instructors who come under our observation. We have ourselves long considered the views of this subject presented by Wesley, Fletcher, Watson, and the rest of the standard writers of the Wesleyan Methodist body, and the M. E. Church, rational and scriptural: but, at a late camp-meeting which we attended, we heard teaching from some who assumed the right to teach, which we think contained errors, equally at variance with Methodism, reason, and Scripture. When we say, assumed the right to teach, we do not speak invidiously, neither do we mean at all to say whether, in the abstract sense, they had, or had not, a right to teach; we only mean to say that the Church had not conferred on them any such right, and thus to distinguish them from those on whom she has conferred the right. At Red Lion Camp-meeting, the one referred to, in a promiscuous assembly, some unawakened, some backsliders, at least in heart, and some, no doubt, sincerely inquiring after a deeper work of grace, but with very vague ideas of what is implied in the phrases they use to express their desires, and, as far as we could perceive, from any communication with them we could have, their ideas of what is implied in entire consecration to God were very limited; and of entire sanctification, confused and obscure, we heard it said, "You may, every one of you, be sanctified, now, before you leave this place—THIS MOMENT; only consecrate yourselves to God, and believe he accepts your offering, and you are holy, just because he says, I WILL ACCEPT YOU. And surely this is not believing without a reason. It is believing on the word of God: and can we want a better reason? Why, ye are not your own! Consecrate yourselves, then, to God, and BELIEVE YOU ARE HOLY, for YOU ARE HOLY," etc., etc.

This, we think, leaves repentance out of the question altogether. We find that, all through the Divine Word, the command is, *Repent and believe*; and we hold that it is addressed as much to the seekers of a clean heart as to the seekers of pardon and adoption.

It was further said, "If you could weep tears of blood, you could not induce the Savior to be

more willing to save you than he is now." We never thought penitent tears were shed to induce the Savior to be more willing to save us than he is; we thought they were the natural consequence of a broken and contrite spirit, and it is to such the Lord has promised to look. This is the sacrifice he has promised to accept; and any sacrifice which, without this, we may bring, he calls a "vain oblation." The above-mentioned statement could not have been made to induce mourners to look away from their tears to Christ, for, indeed, there was very little weeping, if any; we saw none.

Again, this saying, "Consecrate yourselves to God, and believe he accepts the sacrifice, and ye are holy," which we heard so much of, leaves the agency of the Holy Spirit out of the question. The transaction is altogether between the Father and the individual; but the Scriptures constantly represent the Divine Spirit as the great purifying Agent, who applies the precious blood of atonement, and who sits as a refiner and purifier of silver. Again, it was said to seekers of entire sanctification, "You have made the consecration, have you not? You believe God accepts your offering, just because he has promised to do so. Then *believe you are holy*—you are entirely the Lord's—you are holy, and give God the praise. That is believing the word of God, and that is surely not believing without a reason. Why, it is the easiest thing in the world—the simplest! It is just to consecrate yourselves to the Lord, and believe he accepts your offering, AND YOU ARE HOLY," etc., etc.

This, we think, is fraught with error. In the first place, it makes the individual the judge of his own heart, and of the entireness of the consecration, which, we think, belongs to God. The Psalmist says, "Search me, O God, and try me, and see if there be any wicked way in me, and lead me in the way everlasting!" but these put language like this into the mouths of individuals: "O Lord, there is no wicked way in me—I know all my heart, and there is in it no reserve—I don't need to be tried; for I am an offering entire to thee, and I am holy, I am clean, for thou hast promised to make me so, if I would comply with certain conditions, and I am so sure that I have complied with the conditions, that, though I have no evidence that thou hast cleansed me, I know thou hast, for it could not be otherwise, without forfeiting thy faithfulness; therefore I will profess to all the world that thou hast cleansed me, and I will go on

professing it until I die, if thou dost see proper to withhold the evidence." Perhaps they would start alarmed at the charge here brought; but this is plainly implied in the spurious impressions that are urged by these teachers, whether they are aware of it or not. Are not the light and heat of the sun evidence to me that it shines! But, if darkness prevails, and vegetation droops, will not people suspect my sanity if I insist on their believing the sun shines? On the contrary, when I see its influence all around, can I help believing it shines? Do not I see it in its own light, and feel its effects? Just so, when God's Spirit works in the heart, his light shines upon his work, and there is no difficulty about knowing it.

Again, it makes one believe God says one thing because he says another. Thus, it makes one believe that God says, *I have sprinkled clean water upon you, and you are clean*, because he says, "*I will sprinkle clean water upon you, and ye shall be clean.*" God requires us to wait on him, believingly, for the sprinkling; these forbid us to do so, but require us to believe we are sprinkled because we believe we have made the consecration; and they tell us we sin against God every moment we refuse to do so, which implies that we are able to judge of the whole matter, without the light of God's Spirit shining on his work.

As to the expression, "It is the easiest thing in the world," we regard the matter in a different light. Who can bring a clean thing out of an unclean? O, say these, it is the easiest thing in the world; it is perfectly simple! But, with reference to all the dwellers upon earth, God says, Not one—but of himself he says, "*I will cleanse the blood I have not cleansed—I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.*" It requires Omnipotence to perform it. It is a great work. If God were to operate on us as mere machines, we would set no bounds to Omnipotent power; but his plan is to have us co-workers with him; and it is not an easy thing to get the human heart, and mind, and will, to an entire surrender to God. It is easy to get some persons to sing, even on their knees—

"Take my body, spirit, soul,
Only thou possess the whole;"

but to get them to enter into the spirit of this consecration, to fully renounce all right to themselves, to give up all legislating into the

hands of God, so as to say, Give, or withhold what thou seest best, *only give me thyself*, is quite another thing, and not so easy. Neither is it very easy to get the people so to apprehend what the Gospel of Christ offers to us, as to believe for it, and it is done unto us according to our faith; but this faith must be consistent with the divine arrangement, and it requires much searching of the Scriptures, and much self-examination, aided by the divine Spirit, before we can see the divine arrangement, and its adaptation to our wants.

After this preparatory process, which we, with the standard Methodist writers, think necessary, then comes the exercise of that faith which claims the blessing now—and thus entire sanctification is both progressive and instantaneous. But, instead of being the easiest thing in the world, it is a work that none but God can perform; and he will not do it without our co-operation in every part of it—and it requires ALL OUR ENERGIES—for all earth, and all hell, and all the carnality of our own hearts, are opposed to it. But, blessed be God! his omnipotence is always present to aid us, and all these must fall before it. But this regarding it as an easy thing, has caused a host of mushroom professions to spring up, which have had but an ephemeral existence, and have brought much reproach on the holy cause.

Another evil is, that justification is greatly underrated. Give the Lord your whole heart, say they, and you are entirely the Lord's—you are entirely sanctified—which conveys the idea that one may have pardon and acceptance if he surrenders a part to God; and the opinion prevails, to a great extent, especially among the young, that conformity to the world, and a great deal which the Bible condemns, is not at all inconsistent with a profession of justification; indeed, they think the Lord makes very little demand on them if they only profess this, while entire sanctification alters their obligations. We do not understand giving a part of the heart to God, nor do we understand being justified and condemned at the same time; but we do understand the difference between God controlling evil tempers and evil desires, and rooting them out. We understand the difference between sin having the dominion over us, and God working in us, so that we have entire dominion over sin, and have the approval of God, and the peace which it brings, and, in order to do this, we must give him *all our hearts*; but it is a further work in these hearts, which have been given to

God, and in which his peace rules, to have all disturbing influences set right—all the affections and emotions brought under the influence of love. Here, we think, is the difference between justification and regeneration and entire sanctification; and not the one giving a part of the heart to God, and the other the whole.

Pain, at the abuse of Gospel truth, and concern for some sincere persons, who are living beneath their privilege, because they have been led to look for it in this way, and find it does not lead them into the rest of perfect love, has called forth this article. No one's person is assailed—error alone is aimed at. There was much that is good mixed with these errors—much that is excellent said on the duty and importance of self-consecration; but this is so much the worse, for it serves as a passport for the errors. And we think if those who would “apprehend that for which they are apprehended of God in Christ Jesus,” would, seeking the light of God's Spirit, examine their own hearts, and search the Scriptures, and call in to their aid Wesley's “Plain Account of Christian Perfection,” or Fletcher's “Address to Imperfect Believers,” or “The Experience of Mrs. Hester Ann Rogers,” or “Wilber Fisk,” or some such, or Mr. Merritt's or Mr. Foster's book on “Christian Holiness,” any, or all of these, and a number of others of the same kind, approved of by the M. E. Church, we think they will soon reach the desire of their hearts. This may be a slower way than the other, but many have found it a sure way.

To Methodists, we say, and especially to the young, we think the teaching that has not the sanction of the Methodist ministry, is dangerous. We believe our ministry has always possessed discrimination enough to discern truth from error, and the books which they recommend are the safest. The Bible is the only unerring standard—the Holy Spirit is the great Teacher. May we all keep close to the one, and pray much for the assistance of the other!

A METHODIST.

We are pleased with the confidence which our brother expresses in the closing part of this article, in the teaching of the Methodist ministry—and if he determines their orthodoxy, as we suppose he does, by their correspondence with the standard authors of the Church on this subject, such as Wesley, Fletcher, and others, we heartily agree with him. We have never visited the Red Lion

Camp-meeting, and know not but the sound views of these standard divines, are frequently brought out and explained, by the brethren, from the stand—but we are persuaded if this were done more generally by the ministry, there would be less occasion to refute such errors as our brother here refers to, through the medium of a public journal. If the Methodist ministry have the light, what fearful responsibility rests on them to let it shine! If they withhold it, can we be surprised if errors are imbibed? The Church is hungering and thirsting after righteousness. Let us, Beloved, tell her how she may be filled—else, in her eagerness for bread, she will seize that, which, though tempting in its appearance, satisfieth not.

THE MEN WHO BUILD UP THE CHURCH.—Who are they? Men of living piety, strong intellect, earnest and honest hearts; men who endure toil and reproach while they live. They labor; others enter into their labors. They toil; others reap the harvest planted by their toil, privation and suffering—men who lean on God and their own consciences, and not the popular dicta of their times; such as live for the future as well as the present; such as go forth trusting in heaven, and scattering the good seed of the kingdom with tearful eyes. Men of this stamp are the chosen instruments of Providence in building up the church. The times now demand men of this type in the pulpit to speak through the press, and raise the standard of truth and holiness.

BOOK NOTICES.

CHRISTIAN BENEFICENCE, or, The Measure, Manner, Uses and Misuses of Giving, as prescribed in the New Testament. By WILLIAM HOSMER. *Auburn: William J. Moses.*

There are few subjects, at the present day, which have so strong a claim upon the attention of the Christian, as the one discussed in this volume. The author has

evidently felt its importance, and has produced a book worthy of a place in every Christian library. We regard it a sensible scriptural, comprehensive view of the subject.

FOOTPRINTS OF AN ITINERANT. BY MAXWELL P. GADDIS, of the Cincinnati Conference. *Cincinnati: Published at the Methodist Book Concern, for the Author.*

These footprints, containing many personal allusions, were prepared by the author, with a view to their publication after his decease. Yielding, however, to the wishes of friends, in whose judgment he had great confidence, he has been induced so far to change his plan as to superintend the publication of them himself. They abound in incident, and, though much of it is local in its character, it possesses sufficient general interest to make it a very readable book to all classes. We unite in the opinion expressed by Bishop Morris, that the book contains much that is "popular and useful, and, of course, will sell extensively." We give our readers an extract from its pages, containing Bro. G.'s experience of the blessing of perfect love, which will serve as a fair specimen of its style, etc.

THE CHRISTIAN'S SELF-EXAMINER, or, 365 questions for self-examination, being one for every day in the year, with an appropriate passage of Scripture. By Rev. John Bate. *Troy: Cluett & Thompson. Albany: J. Lord.*

There are few books that have been so extensively sold, and are so universally popular among devout Christians, as those furnishing some scriptural topic for daily meditation. Who, for instance, has not been nourished, time and again, by the apposite texts contained in "Daily Food," "Dew Drops," "Heavenly Manna," and others of a like character? The work before us differs from these in one respect,—it propounds a question for every day of the year, based upon a text of Scripture, which immediately follows. As a scriptural help, then, to self-examination, we regard it invaluable. It has an introduction by Rev. B. M. Hall.

Conviction.

BY REV. JESSE T. PECK, D. D.

IT IS NECESSARY TO BE CLEANSED FROM
ALL SIN.

To sustain this position, *we have further proofs, from the nature and demands of God's Law.* "The law is holy, and the commandment holy, and just, and good." And it can hence never be repealed nor modified. It comes from a being of immaculate purity, and cannot, therefore, include one unholy element, or assert one unrighteous claim. Its demands are based upon the principles of eternal and unchangeable rectitude, and adapted to man, not as *he is*, but as *he ought to be*. It is the rule with which every fact of his character and his life, must be compared,—not a flexible, accommodating rule, suited to the ever-changing moral condition and capacity, but a rule of *exact* righteousness; and as soon might the immutable God change, as the law of rectitude, which is, and must be, a perfect expression of himself, in the relations implied.

Now, when we speak of this law, in reference to actual transgressions, we have no hesitancy in saying that it is strictly uncompromising. We expect no relief for a voluntary agent, who places himself against it. We find no opportunity for mercy, in the dispositions of the divine government, toward the wilful rebel. "By the deeds of the law shall no flesh be justified," because the question raised is a question of fact, as well as of justice. The difference between the sinner and the law has occurred,—is an existing fact. It cannot be otherwise. No circumstances can render it non-existent, and the difference between the two things, compared, is an eternal difference. This shows, not what a man must do to be saved, but what the law is, and what it will be found, under any dispensation, whether of justice or mercy.

But will any one assert that the divine
VOL. XXVIII.—198.

law has reference merely to the *overt* act? We presume not. Beyond all question, it relates to the passions, to the thoughts, to the purposes, and motives, and, back of all these, to the moral condition, whence they spring. This, in the first and strongest sense, is that "word of God which is quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." That moral state, in which arise, even in the justified believer, "the lust of the flesh, the lust of the eye, and the pride of life," is surely reached, and condemned by the law. It is wrong, essentially and unchangeably wrong, and no depths of the soul are beyond the penetrating light of God's holy law. The profound and concealed position of this remaining depravity, has no tendency to place it beyond the reach of divine recognition. And if it be not condemned as it is recognized, *how* is it wrong? How can remaining corruption be anything else than perfect purity, if the law passes it by, or stamps it with approval? And when did the Divine Being intimate that his law had become so impaired in the vigor of its strength, and so tolerant in its adjustments, as to pronounce no condemnation upon rising lust, which must instantly be put down; or springing pride, which must be resisted with firmness and success; or uprising covetousness, which, if indulged, is idolatry, merely because they were in a believer? To assert it would be gross antinomianism. No. This unsanctified moral condition is not less wrong—is not less sternly condemned by the law—because the soul in which it inheres is penitent and believing, and, therefore, pardoned. We do not, let it be again remarked, thus find, or seek to find, our remedy. But we assert the strict cognizance, and the unchangeable dominion of the law, which, though its condemnatory power does not extend to the *agent*, in his relations to atoning blood, yet reaches the *moral elements within him*, which render that atonement indispensable.

But it must not be forgotten, that the reign of mercy will be over at some time future—that the mediatorial throne will be given up, and justice then will extend to *persons*, as well as to moral condition. In other words, we are to be judged by the law—the flaming law that “is a discernor of the thoughts and intents of the heart.” Grant that, in this probationary state, remaining depravity can be pardoned, and yet remain, which we find to be the unquestionable fact of this remedial state—grant that, if he who feels the risings of self against God; of lust against purity; of pride against humility; of doubt against faith; of anger against pity; and fear against love; shall promptly check these wrongs, and so *maintain and strengthen* his hold on Christ, as that God, and purity, and humility, and faith, and pity, and love, *shall have the ascendancy*, he will retain his acceptance with God; though he shall not so believe as to be “cleansed from all sin,” and enjoy complete deliverance from these evil tendencies. Grant all this, as we cheerfully do, and assert it with humble gratitude, yet does it follow that this dispensation of forgiveness is to extend into another world? That the same unremedied tendencies may co-exist eternally, with the approbation of the Judge and the ineffable glories of heaven. It is impossible. The *place* of remedy is here, most unquestionably *here*, in a state of probation, where the means and appliances of the Gospel are at hand, and in active operation, under the reign of mercy; and if the *time* of complete remedy be a continuous time, rather, than at first, instantaneous—if it does please our Heavenly Father to *begin* the work of purification, with the evident purpose of going on to complete it in future time, and to make that completion contingent upon faithfulness to the grace already given, and the exercise of a faith that fully appropriates the power of Jesus’ blood to “cleanse from all sin,” and even to make our continued justification depend upon our “going on to perfection,” so that, at no single moment of our Christian

life, can we, voluntarily, consent to “the carnal mind,” without forfeiting the divine favor—if all this be true, as we grant and affirm, yet there surely must be a limit to this experimental period. The eternal contingency of our deliverance from inward depravity, would be a contradiction of terms, and, at all events, contrary to the doctrine of a final judgment, and of the ultimate reign of justice. Indeed, nothing is theologically more certain, and, we may add, nothing practically more important, than that this *full salvation* must and should take place in this life. The scheme of redemption is by no means obscure at this point. If it begins with the *subjugation* of our inward foes, it moves on to their *complete extermination*, and, in many instances, leaves time, before death, to “walk in all the ordinances of God, blameless,” that he may show to the world his “peculiar people, zealous of good works,” “not having spot or wrinkle, or any such thing.” It is here, in this present world, amid a race of sinners, that, “if we walk in the light, as he is in the light, we, (God and man,) have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin.”

As, therefore, it will be impossible, so, also, there will be no necessity that sin and reigning justice should co-exist in heaven. The divine plan is manifestly otherwise. But let not the stress of the law, in this argument, be ignored. Let not its strength be *denied*, as it can by no means be *impaired*. It is holy, and it *demand*s holiness, finished holiness, in the soul that must come under its reign, in a world of retribution. Unless, by some means, the law has lost its own unchangeable rectitude; unless the perfect happiness of the responsible agent, with yet remaining corruptions, has become possible in its burning presence; unless the day of probation is extended into another life, or the fires of purgatory are ordained for our purification in an intermediate state, *the law of God renders it necessary that we should be cleansed from all sin in this life.* Once more, let us be warned against the

ensnaring power of this doctrine of expediency. It is a fearful, and, if not corrected, must surely be a *fatal* error, to presume that attention to the doctrine of holiness is optional with us; that we may, or may not, at pleasure, and with no responsibility, seek to be "cleansed from all unrighteousness." If the law of God has been preserved in all its severe and righteous integrity; if it extend to the remotest secrets of the heart, as well as to the outward life; if, in probation, it can only be held from consuming the agent with remaining pollutions, by the power of a faith that subjugates these corruptions, secures pardon for them, and moves the soul onward toward entire deliverance from them; if the state of forgiveness can be maintained only by "going on to perfection," before death shall terminate the trial state; and, if the Son of God will "deliver up the kingdom to the Father," and law assume its irresistible reign, then *it is necessary to be "holy here,"* and no Christian is at liberty to treat the central idea of Christianity as a matter of mere convenience. As sure as God's law exists in unimpaired force, thorough and practical experience of complete salvation is *necessary*, in this life, and so we shall find when we come to the judgment.

Religious Counsels.

ADDRESSED TO A YOUNG LADY.

BY MRS. P. PALMER.

BEGIN THE DAY RIGHT.

"Now! It is gone.—Our brief hours travel past, Each with its thought or deed, its why or how; But, know, each parting hour gives up a ghost, To dwell within thee—an eternal now."

WILL you not, my dear S—, unless extraordinary circumstances prevent, commence, and continue, during coming years, to rise at five o'clock, every morning? By doing this, you will have time to begin the day in an unhurried manner with God. Much more will depend on this than you may imagine.

The request may seem comparatively unimportant, but I am persuaded the usefulness of your future life may be largely dependent on your decision in this regard.

Life is made up of days, and days are made up of hours and moments; and if we may only have the earliest moments of each day properly freighted with good reports to heaven, it will have vastly to do with making the aggregate of life what it should be.

"Every moment, well improved,
Secures an age in heaven."

O, be sure, my dear young friend, however comparatively aimless, and unfreighted with decisive good the former moments of your short life may have passed away, O, be sure to commence the coming, and every future day of life, in the right way.

And, to begin the day aright, you must begin it in close and undistracted communion with God. A simple, illustrative incident occurs to my mind. My friend, who is prayerful, and consistently devoted, took a little child to train in her service. One day, every thing around the domestic hearth seemed to go sadly crosswise, and at odd ends, but with the little pets that you have ever at your side, I need not explain. My friend was tempted to feel provoked, but, through grace, she managed to keep her heart stayed. She saw that, without an exact intention on the part of the child to premeditate wrong, a leaning toward disaster seemed to predominate, as though the prince of the power of the air had placed an evil imp to withstand at every point of duty. And she well knew that it was not in the power of the child to resist satanic influences only as assisted by almighty grace.

"I think, M—, you could not have taken time to pray, this morning," said the anxious mistress, inquiringly.

The little maid looked abashed, and frankly observed she had been so hurried in consequence of having risen late that morning, that she indeed had not taken time to pray.

The scene might have passed from memory with the circumstance which gave it birth, but for the marked change in the household temperature of the next day. Now every thing seemed to be as redolent with the sweet perfume of peace and prosperity, as the former day had been with tumult and disaster. My pious friend marked the change, and, in unspoken gratitude, inhaled the quiet atmosphere. She well knew that

"Eternal Love doth keep, [deep."
In his complacent arms, the air, the earth, the

And, in silent thankfulness, she throughout the day breathed forth her acknowledgments to God for the change she had observed, especially in her little maid. The little maid was the first to speak of it, and, toward evening, coming up wishfully and lovingly, to my friend, she observed,

"Have you noticed how much better things have gone on to-day than they did yesterday?"

Mrs. — replied that she had, with much thankfulness, observed the change.

"Well, I took time to pray, this morning," said the child.

RISE EARLY.

Give him thy first thoughts then, so shalt thou keep

Him company all day, and in him sleep;
Yet never sleep the sun up; prayer should
Dawn with the day; there are set hours
Twixt heaven and us: the manna was not good
After sun-rising, for day sullies flowers.

By rising early, you will have time to read and digest a portion of the word of God. How important that you should have an unmolested and unhurried time for this! David says, "I opened my mouth and panted, for I longed for thy commandments." "Thy testimonies also are my delight and my counsellors." Do you want spiritual food to strengthen you? Do you want a counsellor? Rise early, and read a portion of the word of God; for it is written, "Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God." For many years, I have made it a point to make the Bible my first book in the morning, and my last book at night.

After communing with God in his word, how sweetly is the mind prepared for yet nearer and more successful approaches to God in prayer! Come to God through Christ, your Redeemer, and daily make a fresh and irrevocable surrender of your whole being. Do not be satisfied with your experience without knowing that you cast anchor deeper within the veil daily. Offer the prayer of faith for a constant increase of all the graces of the Holy Spirit. Having thus newly consecrated yourself to God, ask how you may most glorify him through the day. Do not be satisfied without knowing that the surrender you have made of yourself is without reservation. The moment you do this, you become God's property. For our Divine Proprietor receives all we present to him through Christ. An offering presented to God through Christ is "holy, acceptable." It is "holy, acceptable," for God declares that the blood of Jesus cleanseth from all sin. And do you not present yourself through Christ?

HOW TRIALS MAY BE BLESSINGS.

Having thus sought and obtained an increase of grace, expect that the graces of the Spirit, thus newly obtained, will be newly tried. Expect this, and then trials will not find you unprepared, though they may come suddenly. If we are really watchfully awaiting the trial of our faith and patience, and the testing of our pious resolves, we will guard against every approach of the enemy when he would attack us on the points where these graces will be called into requisition. Thus guarded and thus shielded in Christ, we shall be more than conquerors.

With hearts thus prepared, our every day trials will become every day blessings. Why may we not regard the priv-

ilege of having our faith and patience tested as cause of thanksgiving to God? If we have in our possession a coin which we value greatly, but which, to our knowledge, has never been fully tested, should we not regard the offer of having it tested by some infallible process as a happy circumstance?

Being thus prepared, by a daily increase of grace, you will be ready for all the duties and changes of life. As time progresses, you will be brought into emergencies of various sorts, in all of which you may so endure as to prove, before men and angels, the excellency of grace to sustain, and "Glory to God in the highest," may be the result of your every day walk and conversation. Changes must and will come. They may come suddenly. But, by this early and habitual dependence on God, you will have holy courage and wisdom to meet them, and also to improve them, as shall be for your highest good, and for the glory of God.

"Thy power, in human weakness shown,
Shall make us all entire;
We now thy guardian presence own,
And walk, unburnt, in fire.

Thee, Son of man, by faith we see,
And glory in our Guide;
Surrounded and upheld by thee,
The fiery test abide."

Finney's Letters to Ministers.

NUMBER VI.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN: Another topic on which I wish particularly to address you is the fear of being thought to have changed your opinions upon religious subjects. There is something very wonderful in the state of public sentiment, to which the attention of ministers and all others needs to be called, and against which all good men should set their faces. It has, for a long time, appeared to me to be generally regarded as a crime for a man to make any advances in

religious knowledge, and especially that he should suppose himself to have discovered any thing that past generations did not know.

The present state of the public sentiment seems to demand, either that a man should assume, at the outset, that he is omniscient, or else make up his mind to remain forever in ignorance. It seems to be regarded as a sufficient objection to any thing new which a man learns, that he did not always know it. And it seems to be regarded as something disgraceful and criminal for a man to advance in religious knowledge. As an illustration of this, to my present views of entire consecration to God in this life, it seems to have been regarded by some as a sufficient objection, that I did not formerly believe and preach it as I do now.

Now several things are here assumed which are utterly untrue; that the former generations were the men, and that wisdom has died with them; that the Christian fathers knew all about theology; and that the divines of President Edwards' day were so wise as that to differ from them in opinion is to be wrong of course.

It seems also to be generally assumed that, for a man to hold any new opinions, of which he was himself formerly ignorant, is evidence of great instability of character, and of a strong tendency to fanaticism.

Now, certainly, all these assumptions are entirely unreasonable. The present generation ought to be ashamed, if we have made no real addition to the religious knowledge of past generations. And every minister ought to be ashamed of himself, who is not, from Sabbath to Sabbath, bringing forth to his people new truths. A scribe that is well instructed will bring forth things new as well as old. And certainly it is a very absurd objection to any truth which a man may discover as taught in the Bible, that he did not know it before.

It is easy to see the bearing of this unreasonable prejudice in the public mind. Its

tendency is to stereotype all our knowledge upon a subject upon which, of all other things, it is most important that we should make rapid and constant advancement. Certainly the field of religious truth is infinitely extensive. The science of theology is as vast as the nature, attributes, providence, and government of God.

I have thought that ministers seem afraid to acknowledge any thing new simply because it is new. And, on account of public prejudices upon this subject, they fear to avow the fact that they have learned any thing of which they were before ignorant.

Now if this principle or prejudice be applied to any other branch of knowledge, it is easy to see how disastrous its effects would be. Indeed, it has been applied, in the dark ages of popery, to philosophy, and astronomy, and many other branches of science. Great and good men have been pronounced heretics for teaching any thing new in philosophy, astronomy, etc. What was the result, but to cover the earth with a cloud of darkness, to exclude the light of science, and shut up the human mind in all the ignorance and mummeries of papacy! Now is there not still a powerful current setting in upon ministers and religious teachers, calculated greatly to hinder advances in religious knowledge?

Let any man, in these days, discover almost any new and important truth on the subject of religion, and make it known, and, with the great mass of minds, it seems to be a conclusive argument against it that he did not always know it, and that such men as Edwards and Augustine did not know it. Now this is an unreasonable and ridiculous state of mind, and its downright absurdity and dangerous tendency would be seen, if applied to any other than religious truth. God has revealed himself in many ways, principally in his works, and providences, and in his word.

The book of nature has always been open to the observation of mankind; but yet how little of its contents have ever been understood! Until the present century,

comparatively little advance has been made in some of the most important branches of human knowledge. How little has been known, or is now known, of vegetable, animal, and human physiology, and, consequently, of the true principles of temperance!

Now, suppose that, to the new truths that are continually coming before the public upon these, and other important subjects of knowledge, it should be objected that they are new opinions; that their authors had never known them before; and that, as they have always been discoverable to past generations, it is unreasonable to suppose that the great men of by-gone days should not have discovered them if they are true. The inconclusiveness of such reasoning would be seen at once.

But the objection is just as good against advancement in any department of science as against advancement on religious subjects. It is no answer to say that past generations have had the Bible as well as we, and that it is unreasonable to suppose that it contains truths which they did not discover, or which we ourselves have not discovered until now; for past generations have had the whole field of science, as well as the book of nature, open before them, as well as we; and who ever pretended to say, that the revelation God has made in his works has more than begun to be understood?

For myself, I am free to say, that the more I read the Bible, the more I am convinced that neither myself nor others of past or present generations, so far as my knowledge extends, have more than fairly begun to understand its profound and glorious truths. And, when I read it, under the light of the Holy Spirit, I can scarcely get through a chapter or paragraph, without discovering new and thrilling truths. Indeed, wonders rise upon wonders as often as I read and re-read, search and re-search, pray over, and attempt to fathom the word of God.

I confess it has been far otherwise with

me in much of my past religious history. I was, to a wonderful extent, blind to my profound ignorance of the word of God, till within about three years past. Since that time, I have been enabled to read it with a degree of astonishment in respect to my former ignorance, which I cannot express. I think the Lord has made me willing to acknowledge my ignorance, and to profess a determination, by the grace of God, in future to make some advancement in religious knowledge. And I pray the Lord to deliver me, and to deliver the ministry, from the absurd prejudice that chains them and the church to a set of stereotyped opinions on all religious subjects.

In regard to doctrines, and measures, and modes, and forms, public prejudice is, and has been for many centuries, so entirely unreasonable, as it seems to me, that ministers should thoroughly and unsparingly rebuke it. Attempts have been made to put down reforms on all subjects and in all ages, by the cry of novelty and innovation, than which there are not two more unreasonable things in the whole universe. Why, this objection assumes that every thing is now right, and that any change will be wrong of course.

It is as certain as that the world stands, that there must be great innovation, and an almost universal turning of the world upside down, before it is consecrated to God. And if almost every thing is wrong, as is certainly the fact, how infinitely unreasonable is it to put down reforms by the cry of innovation! Why, it is time the world should know that innovation is the thing needed, and that God has commenced a system of innovation by which he intends to change the whole moral condition of the world.

Christ and his apostles were often faced down with the objection that their views were new, and their measures were innovations, and disorganizing in their tendency. Luther and Calvin had to confront the same impudent and unreasonable objection; for Judaism and popery were

alike sticklish for the stereotyped notions of the church.

In later days, Wesley and Whitefield, in England, and Edwards and his associates, in America, were considered and treated as disorganizers and dangerous innovators. They were all, in their day, more or less in advance of the age in which they lived, and of mankind in general. And, in looking back upon those periods, we can now discover the unreasonableness of those who brought the objection of novelty and innovation against them.

Should any one object to these suggestions, that they are entirely uncalled for, and that there is no such thing, in fact, as a public sentiment demanding that no advances should be made in religious knowledge, or that any thing is regarded as suspicious if not false because it is new, I would reply, that such an objector would seem to me not well to understand the state of public sentiment.

Not long since, a sermon was sent to me from a distance, preached by a prominent minister at the opening of a synod, and published at their request, a leading design of which was to echo this public sentiment of which I have been speaking, and to rebuke, with no small degree of severity, the idea that the church, at the present day, are to expect to make any advances upon the knowledge of past generations.

I could mention many other facts, by adverting to the periodicals of the present, or almost any bygone period, or by reference to the history of polemic theology, in every age of the church, in confirmation of the assertion that such a public prejudice does exist, and long has existed, and that ministers are, and ever have been, very much under its influence. And I repeat it, if this prejudice is to be continued, and suffered to cramp the genius of the ministry, to limit their inquiries, to rebuke their advances, and to shut them up to ringing changes upon the stereotyped technicalities of a catechetical theology, it appears to me plain that the church

must continue in a state of religious babyhood.

Now, beloved brethren, the object of this letter is,—not to recommend rash speculations, and an incautious and reckless removing of ancient landmarks, nor a wild driving in every direction in search of novelty, nor the embracing of every or any opinion merely because it is novel,—but the object is simply to call your attention to the evil of suffering yourselves to remain stationary in religious knowledge, and to look at the unreasonableness of refusing to embrace and proclaim any opinion simply because it is new. Your brother in the bonds of the gospel. C. G. FINNEY.

Amusements of the Primitive Christians.

EVERY man has certain customary means of enjoyment in those little intervals of leisure which occur in the busiest life. Every community offers some method of entertainment and recreation, according to the prevailing tastes and habits of their society; and these amusements of men and of society indicate, no less than their serious occupations, their character. The primitive Christians, when occupied neither with labors nor with the duties of religion, had, no doubt, like other men, their amusements. But neither their principles, nor their social habits, would allow them to join in many of the fashionable amusements of their day. Primitive Christianity was, indeed, exempt from that "sullenness against nature" and nature's God, which characterized the stoical philosophy of antiquity, and which subsequently led to the follies of monkery. But its principles inculcate great strictness in regard to the pleasures of the world; and these principles of Christianity, contrasted with the degeneracy of the age, threw over its professors the air of great seriousness. As a persecuted and despised people, they sought retirement and seclusion. Conscious that

bonds, imprisonment, and death awaited them, sorrowing for those who were languishing in prison, or had died a martyr's death, the vanities of the world, and the gaieties of convivial life had for them no charms.

Most of the amusements of the age were, in some way, connected with idolatrous ideas and ceremonies, or else were tainted with impurities and immoralities inconsistent with their religion. We, who live at a period when the tone of public sentiment is in favor of the principles and practices of Christianity, cannot readily enter into the feelings of those who moved in a state of society where every element of nature was consecrated to the service of Paganism, and the simplest and most innocent amusements could not be enjoyed without offence to all that is pure and holy.

These circumstances should be taken into account along with the religious seriousness and conscientiousness of Christians, in our estimate of their apparent austerity.

Minucius Felix, a Roman lawyer, a convert to Christianity, who died A. D. 208, makes Cæcilius, sustaining the heathen part of his dialogue, give the following graphic portraiture of the manners and life of Christians; "Fearful and anxious, you abstain from pleasures in which there is nothing indecorous; you visit no shows; you attend no pageants; you are seen at no public banquets; the sacred games, and food and drink used in the sacrifices, you abhor; you thus fear the gods whom you deny; you bind not your brows with garlands; you use no perfumes for the body; your aromatics you reserve for burials; you refuse even crowns of flowers to the sepulchres; pallid, trembling, you are fit objects of commiseration to our gods." In another place, he calls them "a people who fled the light, who hide themselves in darkness; mute in public, garrulous in corners."

The amusements of the theatre, the circus, pantomimic shows, tragedies, come-

dies, chariot and foot races, scenic exhibitions of every kind, were discountenanced by these Christians, because much occurred there which violated the moral feelings of Christians, and the decencies of Christian life. Moreover, an unholy spirit breathed in them; the frivolities which reigned there, "the hour-long pursuit of idle and vain objects," and the tumult and uproar which prevailed there were viewed as incompatible with the seriousness of the Christian character. Then, again, these were connected with idolatrous ideas and worship, and weaker Christians might be led back to heathenism. Even if otherwise innocent, they would refrain from every thing that might make their brother to offend. On this principle, all trades and occupations which encouraged public vices, immoralities, or impieties, were disowned. Tertullian would not allow merchants to furnish commodities for adorning the temples, nor to sell spices for incense.

Dice and games of hazard of every kind, together with sedentary plays, were also condemned, as inconsistent with a Christian profession, and tending to form habits of idleness and profligacy.

It is hardly necessary to add, that all excessive ornaments and costly apparel were likewise condemned, together with every thing that should gratify a vain ambition, excite sensual desires, or gratify a voluptuous disposition. "Tell me," says Apollonius, A. D. 180, "does a prophet dye his hair? Does he paint his eyelids? Does he delight in ornaments? Does he play at dice? Does he take usury? Speak and say, are these things justifiable?" "What reason can you have," says Tertullian, "for going about in gay apparel, when you are removed from all with whom this is required? You do not go the round of the temples; you ask for no public shows; you have nothing to do with public festivals."

Clement of Alexandria, of the same age, in his *Pedagogue*, personates Christ as dis-

coursing on the rules of living pertaining to meats, to drinks, to ornaments and dress, to expensive articles of luxury, in which he descends to great minuteness of detail; but allows only a decent consistency. He would not have Christians "wear a severe and morose countenance," but condemns all buffoonery, unseemly merriment, and noisy mirth; and comments with great severity upon "immodest speech." He enters minutely into the description of a lady's toilet. The "fine gentleman" of the day, the fop of Alexandria, and idlers, "who lounge at the shops to gaze at the females as they pass," especially move his virtuous indignation. Some of the details to which he descends are curious enough; but the picture which he draws of the morals of the day, especially the female morals, is really appalling. But, in the midst of this extreme degeneracy and corruption, he exhibits himself the champion of a pure and inflexible morality, based on a deep and earnest piety.

Let us not, however, imagine that the primitive Christians were sad and melancholy. All their history shows them to have been cheerful and happy. Free from cankering, corroding cares, and guilty passions, they enjoy peace of conscience, and rejoice in the hope of the glory of God. They were eminently social. The sacred song, the harp, the lyre, and the exalted themes of Christian intercourse enlivened the pastimes; so that, in their quiet seclusion, they enjoyed a steady and tranquil flow of happiness and peace, with which no stranger could intermeddle. With a propriety which none else could claim, they could say,—

"With us no melancholy void,
No moment lingers unemployed,
Or unimproved below;
Our weariness of life is gone,
Who live to serve our God alone,
And only Jesus know."

[Dr. Lyman Coleman.]

Sufficient unto the day is the evil thereof.

A Daughter of Abraham.

LEILA ADA T— was a young English Jewess, who died a few years ago, at the age of twenty, in the triumph of Christian faith. She was highly accomplished, having received such an education as a wealthy and doating father would wish to give to a lovely and talented daughter. Called by divine grace to the knowledge of salvation by Jesus Christ, whose day her father Abraham rejoiced to see, she suffered shame and spitting, (literally,) for his name sake. The following account of her last moments, extracted from her memoir, published by the Board of Publication, cannot fail to be interesting to the readers of the "Record." It was written by a Christian female friend.

"The closing scene drew on apace; for it was evident to all that she must soon die; indeed, she knew it herself; and, therefore, she began to give final directions respecting the disposal of certain matters. This was three days before her death. After sending some substantial mementos of her love and regard to those families on her visiting list, she turned her attention to her family and personal friends. Having expressed most of her desires concerning these, she requested that her writing desk might be placed near her. It was done. Unlocking it, she took out of it a number of elegant Bibles. 'Precious books!' she exclaimed, as she clasped them to her throbbing bosom. 'O, precious books! would I had read you more!' Presenting one to her maternal aunt, who was present, she said, 'Do accept this token of my love for you, and this letter, which some time ago I wrote you; and, as you read it, may the Spirit of God lead your heart to those blissful fountains of repose which have made me so happy. You believe, my dear aunt, that I am quite happy—that I have no fear of death—that I am going to heaven?'

"I cannot doubt it."

"Well, then, it is all through the merits of my Lord Jesus Christ. His death

atoned for my sins. I shall soon be with him forever. Then, my dear aunt, will you promise me that my dying request, that you will read these Scriptures of the Old and New Testament, shall be granted?' Her aunt assented. 'Thank you; you make me very happy; and pray that the God whom I serve, will, of his mercy, enlighten your understanding, so that you may perceive the truth. I am tired now; I must rest a little.'

"Reviving, she said, 'I can say but little more.' Then putting aside several Bibles for as many of her relatives, and a letter with each, 'Let these be given, with my dying love, to those to whom they are directed. Say, too, I most earnestly beg of each to read them, and pray over them, and to obtain all possible help to a knowledge of the Christian religion. And tell them, that, with my latest breath, I testified, Christ is precious; that he was with me—preeminently with me—while passing through the valley of the shadow of death, and that, through faith in Christ, I was victorious over death and the grave, and died in full, perfect assurance of eternal bliss. But be sure of this, tell them plainly, that it was *all through the death of our Lord and Savior, Jesus Christ!* Now I must repose. 'Tis almost finished!' Her articulation of these precious sentences was painfully interrupted, so that, to say them all, occupied her some minutes.

"The following day, she requested that pen and ink might be brought to her. Affectionately clasping her Bible, she looked once more upon those parts which she had marked as having given her special encouragement and enjoyment; then being supported, she took the pen in her dying hand, and tremulously and disjointedly traced upon the fly-leaf the last words she ever wrote—'Christ is heaven!'

"On the morning of the day on which Leila died, she said, 'It will soon be finished. Tell my dear father to come here.' He was called, but was so painfully affected, that, for some moments, he could not speak

to her! What a scene! Friends weeping—the youthful Christian, in heavenly composure, awaiting the solemn moment of separation from the body. Surely, it was the spontaneous outburst of every heart, ‘Is this death? Can all this holy joy and peace be death? Oh! then, let me die the death of the righteous, and let my last end be like hers!’ As I looked upon her placid countenance, I exclaimed, exultingly, ‘O death! where *is* thy sting? O grave! where *is* thy victory?’ Gushing sobs broke upon the awful stillness.

“Her father was weeping. ‘Do not grieve for me, my dear papa,’ she said, soothingly. ‘If you are faithful to God, you will soon be happy again with me in heaven.’

“‘Then, my precious treasure, you are not deceived! You feel that your religion fully supports you in death?’

“‘O yes! O yes! Though I walk through the valley of the shadow of death, I will fear no evil—his rod—and—his—’ she could proceed no further. Her father, bending with grief, retained her hand in his.

“‘In a little time, she gathered strength: ‘Father,’ she continued, ‘you love me dearly, do you not?’

“‘My child, do not speak so to me; you know that you are the very soul of my existence.’

“‘Will you grant me one request—a dying request?’

“‘What is it? You know that I will not deny you!’

“‘It is this—that you will never again doubt Jesus, my Savior; but that you will begin to love and serve him. O, think, my dear father, what he has done for me! Read the New Testament,’ and she looked inquiringly.

“‘My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray, too, that God will help me to follow you to heaven. I believe, my dear—I

confess to you, and all present, that I believe—in Jesus.’

“The sudden revolution of feeling was too great for her weak frame. She was just able to articulate, ‘Blessing—praise—’ and then lay exhausted.

“On recovering, she slowly reached her Bible, and, in faltering accents, said, ‘My dear papa, I am dying—you have—. We shall soon meet again. Here is the Bible, which has been—so truly blessed to my soul. Let it now be yours. You have all my books, of a religious character. They are choice—learn them well. Praise the Lord—I am dying; but I am rejoicing.’

“She lay for some minutes with her eyes closed. Occasionally her lips moved, as though in prayer.

“Again she unclosed her eyes, and, looking upon her father, with a smile of indescribable pleasure—‘Blessing, honor, praise, and glory to Jesus. Kiss me, dear papa.’

“In a little while—‘Glorious hope! immortality! eternal life! What an eternity! an eternity of perfect love!’

“She then, with considerable intervals, gave directions for her funeral. ‘You have said, papa, that you will have mother removed, and that we shall all three lie together in one tomb. I am glad of that. At my funeral make no show. Do not have me embalmed. I wish my body to be clothed in linen and white muslin only. . . . When you have my name put upon our tomb, be sure to put this, ‘Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.’”

“‘I hear the voice, “The Master is come, and calleth for thee.” My whole soul responds, “even so, come, Lord Jesus.” I am full of glory.’

“Although perfectly sensible, she said but very little after this. She appeared to be looking into eternity. Its glorious realities were unfolding to her vision, and feasting her soul with ravishing contemplations.

“About two hours before she died, she suddenly awoke from a gentle slumber, and exclaimed, ‘Dear Emily! are you here?’

I took her hand. 'Give me a farewell kiss, my love. Thank you,' and then, pressing my hand, with all her remaining strength, 'We shall be united again soon, Emily, and then you will never have to separate from me. Love Jesus: it will not be long.'

"A little after, she ejaculated, 'Victory! victory!' and raised her dying arm. After a few moments—'Heaven is—Heaven is—the rest was lost.

"She lay quietly, for about an hour; then, gently putting out her hand, she said, 'Farewell, my dear papa. I am going to glory. Serve Jesus—you will soon be there!'

"These were the last words she uttered. Her eyelids closed. For a few minutes she breathed softly and slowly, and then—the solemn stillness of death! My friend was a disembodied saint in glory! Her spirit had taken its rapturous flight to that blissful rest which she had so long anticipated; and, in preparation for which, she had kept her soul with all diligence. Again, through gushing tears, I prayed, 'Let me die the death of the righteous.'

"She died November 27th, 18—, at a quarter past eight o'clock in the evening, aged twenty years and eighteen days."

A Letter from China.

The following letter has been furnished us by Mrs. Palmer. It is from the pen of a lady who, with her husband, engaged in the mission field. The incidents it contains, and spirit which it breathes, cannot fail to make it interesting to our readers.

"Shanghai, April 29, 1855.

"My Dear Mrs. Palmer.—The good providence of our Heavenly Father has conducted us safely across the ocean to this, our future home; and, although we have had some trials, yet we have sweetly realized the fulfilment of the precious promise, 'As thy days, so shall thy strength be.'

"We arrived here on the 17th of last

September, after a passage of one hundred and thirty-three days. On the way, the ship anchored at the island of Java, which gave us the privilege of spending a day or more on shore. And never did I enjoy a visit more in my life; yet, at the same time, I was sad when I remembered that the poor creatures around me had never heard of a Savior's love. O, how my heart yearned over them! How gladly would I have told them of Jesus, the Lamb of God, who taketh away the sin of the world! But, alas! their language was a strange one; and I was accordingly obliged to keep silence on the subject which lay so near my heart.

"Upon reaching this place, we found the Rebels in possession of the city, and the Imperialists encamped around it, about half a mile outside the walls. This state of affairs continued until the 17th of last February, when the latter, who had succeeded in starving out the former, forced them to evacuate the city. The large body of the Rebels escaped; but nearly one thousand were afterwards captured, and put to death. For two or three weeks, this place was a scene of bloodshed and cruelty appalling to think of; but now, I am happy to say, that peace is again restored, and the people are taking possession of their former residences in the city.

"We hear that the Imperial party at Canton have driven the Rebels from the place, and that the foreigners have returned to their homes, so that, at present, that portion of the country, which lately was so disturbed, now enjoys a season of peace.

"There are about fifty missionaries in Shanghai, male and female, nearly all engaged in missionary labor. The Episcopal mission, in charge of Bishop Boone, have several very flourishing schools, in which both English and Chinese are taught. The Baptist mission, too, and the Presbyterians, have also schools in successful operation.

"Each denomination has one or two chap-

els in the city, where there is preaching in Chinese daily. I sometimes attend, but have not yet become accustomed to the careless, indifferent manner of the people. I am sad to see them enter the house of God laughing and talking sometimes in the loudest tones, and even ridiculing him who would do them good; but then I remember what have been their advantages, what their light, and I am no longer amazed at their behavior.

"I have never felt my responsibilities so great as at present. When I think how infinitely blest I have been above those around me, in being born and reared in a Christian land, and having known, from a child, the blessed truths of the gospel, tears of love and gratitude to my heavenly Father run down my cheeks, and I am ready to exclaim, What am I that thou hast been so mindful of me?"

"I hope I am deeply sensible of the goodness of God to me, and, if it may please the dear Redeemer to make me instrumental in doing something for his glory, my highest desires will be gratified. I shall rejoice that I have given up many sources of pleasure for the sake of the poor heathen. But, again, when I remember how mixed with sin my purest and best motives are, I fear I shall never be used in promoting the kingdom of Jesus. Sometimes, when at the throne of grace, my unworthiness and sins press so heavily upon me that I scarce can find utterance, but only can weep over my inward depravity.

"What would I not give for the privilege of attending the Tuesday meetings! I found so much profit while waiting on the Lord in those precious means of grace. Here, there is not an individual who professes holiness of heart, and, as for myself, I do not enjoy the clear witness of that blessing as formerly, yet I know the Lord is just as willing to bless me here in this heathen land as in any other. May I beg an interest in your prayers, my dear Mrs. Palmer? for I am placed in a situation peculiarly calculated to make me feel my

dependence on God, and the need of the Holy Spirit's influence.

"I think, as a general thing, the missionaries here are much less spiritually minded than many of my dear Christian friends in America; missionary life is altogether different from the idea I had of it. I did not expect to find so much formal visiting, so much time spent in preparing for and receiving company; in a word, so little missionary effort on the part of the female missionaries. I sometimes think, perhaps I had formed a mistaken opinion of what the duties of a missionary are; but, be that as it may, I trust the Lord will enable me not to fall into temptation; but serve him with an undivided heart, having no other object in view but the promotion of his glory.

"We have preaching in English twice every Sabbath, and prayer meeting every week; also a missionary prayer meeting on the first Monday of each month.

"If life is spared, I intend, in the autumn, to take charge of a female school, for which purpose, there will be a building put up adjoining our dwelling. I shall adopt the plan of securing the children for a certain number of years, thus removing them from the influence of their parents. At present, I study the language most of the day, and find much pleasure in the written character. I ardently long for the time when I shall be able to converse freely with this people on the subject of their soul's salvation.

"Praying that, if we are not permitted to meet again on earth, we may live together in the bright world of joy and love above, I am, yours in Christian bonds.

J. J."

Men cannot conceive what it is to enter within themselves by serious reflexion; what would they say if they were bid to come out of themselves that they might be lost in God?

Wisdom is profitable to direct.

The Gem of Faith.

I ASK not for the wreaths that play
Around the brow of fame;
Which only last life's little day,
And perish with the same.

I do not ask for fleeting wealth—
A meteor in the sky—
Which often comes and goes by stealth,
And like earth's visions fly.

I ask not for the joyous glee,
That rings the pavement wide;
When songs of mirth and minstrelsy
Our holier thoughts deride.

Not one, nor all which earth can give
Of her best treasures here,
Can teach me how in joy to live,
Or how my God to fear.

But thou a gem, serenely bright,
That sparkles in the crown;
Which glistens in the darkest night,
And cheers the bowed down.

O grant me, then, thou blessed Friend,
This gem of faith to wear;
Then, when the toils of earth shall end,
I shall the conquest share.

[Christian Intelligencer.

Last Words of Christ.

N^O. III.

“This day shalt thou be with me in Paradise.”

WE are struck, on reading the narrative from which these words are taken, with its artistic beauty. There are no ornaments of the imagination to dazzle, no metaphysical subtleties to bewilder; the eye dwells upon it as a finished picture, and the soul rests upon it as one of those landmarks in divine revelation which point to hope, and warn against despair. The paucity of details gives a greater relief to the moral grandeur of the scene.

A being of rare endowments and spotless character is condemned, by the malice of his enemies, to die an ignominious death, and, to add to its disgrace, two malefac-

tors are given him as his companions. One of them, hardened in his crimes, vents his impotent rage in jeers and curses; but the other, stung by remorse, turns to the divine Sufferer as his last and only refuge; “Lord, remember me when thou comest into thy kingdom,” and receives the blissful assurance, “This day shalt thou be with me in Paradise.”

When we reflect how little the vicarious nature of Christ's sacrifice was understood, even by his immediate disciples, we are astonished at the faith manifested by the thief upon the cross. It was not to the anointed Messiah, in the plenitude of his power, to whom he turned in his last despairing moments; he heard not then the wisdom which the most learned could neither gainsay nor resist. His ear caught no loud hosannas from applauding multitudes. The glittering prestige, which the world throws around the great, had passed away; and Christ trod the path of anguish alone.

To believe in him so implicitly in that hour of darkness, to trust his salvation to his power, though in the helplessness of woe, and the agonies of death,—this seems to us the culminating act of faith, the highest point which it has ever reached.

The subject before us brings to view the nature of true repentance. Repentance, freed from all metaphysical definitions, signifies merely sorrow for sin. The renunciation of sin, which is so often included in it, is the only reliable evidence of its genuineness. The reason why many, who apparently repent and begin a religious course, turn again to the world is, that, under the influence of momentary excitement, they sometimes experience the one without practising the other.

In an hour of serious thought, the spirit of God brings their sins to remembrance, and their soul is bowed under the pressure of deep and overwhelming sorrow; but this penitential fervor passes away, and sin regains its wonted power. It is this which produces so much ephemeral piety, and

swells the ranks of the church with multitudes who, while they call Jesus Lord, neither obey his precepts, nor follow his example.

The apostle Paul speaks of the conflict with sin as a moral crucifixion. The Savior himself compares it to the excision of an eye, and the cutting off of a hand; and, surely, if these figures of speech mean anything, they shadow forth a fierce and awful struggle. To the eye of the world it is not apparent; but, in that inner citadel of the heart, the strife is for life or death.

There is the self-indulgence that murmurs at trial; the pride, that shrinks from humiliation; the ambition, that quails before disappointments; the idolatrous love that clings so tenaciously to the objects of its devotion; the angry temper, the domineering spirit, the cruel purpose, the malicious intent; these, and a host of others, must be contended with and subdued ere we can claim to be the true disciples of him who has said, "Be ye holy, for I am holy."

"Lord, remember me when thou comest into thy kingdom." In the daily struggle of the world for precedence and power, how small is the number of those who covet the distinction so earnestly sought by the dying thief! Many will hazard the loss of life and limb to accomplish something that shall hand their names down to posterity; but how few spend their strength and energies in the hope that, at the last day, they shall be remembered by their glorious Redeemer!

What a beautiful coloring would it throw over the minute details of daily life to feel that, in the humble discharge of duty, we were securing for ourselves a place in the memory of Jesus!—a memory which, unlike that of man, never forgets even the slightest act done in his name. O, let us consecrate all our powers to this noble service, and shrink from every meanness that we should blush to see chronicled in so holy a place!

"This day shalt thou be with me in Paradise." Our ideas of heaven are, in gen-

eral, vague and undefined. To some, it merely presents a negative happiness, arising from the exclusion of the evils they most deprecate on earth. To others, it is a place of positive delights, imaged forth in the glowing language of the Bible. But, to the loving disciple, it is the home where he shall be with Jesus. To him, the happiness of heaven is to sit at his feet, to imbibe his spirit, to feel the cravings of his heart hushed to repose, to realize that intellectual waking of the soul to all that is great, and good, and glorious, and to mingle forever, in blessed companionship, with one who suffered as a man, and triumphed as a God.

Could our wearied hearts and unsatisfied minds rise, for a moment, to the conception of such elevated happiness, how would the pleasures and the trials of earth alike dwindle into insignificance! Fix your eye upon it, Christian pilgrim, as you pass through the mazes of the world, and, on the bed of death, your soul will be cheered, and your spirit strengthened, by the comforting words of Jesus, "Verily, I say unto thee, this day shalt thou be with me in Paradise."

S.

Testimony.

BY REV. ROBERT M'GONEGAL.

Just at the close of a religious meeting, in which many had testified that the blood of Christ cleanseth from all sin, a sister of varied experience arose and began to speak; she said that she could not go from the place till she had witnessed for him who had done so much for her. She would suffer greatly if she should not confess her Savior before that large assembly. Her cross was very heavy, but she was obliged to bear it, or be chastised during the entire week for the delinquency.

This is an example which is often met with in our labors in different churches. I have a few objections to urge against this kind of testimony.

1. It puts the wrong motive first. The

highest motive known in the gospel is the glory of God; this was the motive of Christ. He said, "Father, glorify thy name." Personal comfort was never laid as the basis of our Savior's labors.

2. It keeps out of view the next motive in order, that of being useful in the salvation of our fellow men. This is the work of the Christian life, next to the direct worship of God.

3. It is giving an incidental effect of these two motives, and the experience consequent upon them, a place never intended by Infinite Goodness. Had it been otherwise than it is, God would have given his servants, in the early Christian church, leave to quit their work, or to suspend it in time of special personal danger.

4. Such testimony has a wrong educational tendency in the training of young Christians, who should be taught to resort to no considerations of personal comfort in their doing of duty, but rather to sacrifice every minor thought to a more noble, a sovereign consideration.

5. The expressed will of God is far the dearest of all other interests to the faithful Christian heart. In his mind, the heavy cross recedes into the distance, and is scarcely observable.

6. The interests of the work in which he is engaged are of more moment to the Christian laborer than any thought of personal comfort or convenience. Nehemiah cared not for the risks of person and good name; it was the work of God. The work might have been carried forward amidst vexations and wounds; but it was to be his joy forever.

A pertinent illustration presents itself in the family circle. In the deportment of a child towards a parent in want and old age, we occasionally find an example of the truly beautiful in Christian principle; in so many filial acts, disjoined from every thought of personal ease, wherein every thing imminent in risk, and laborious in effort, and painful in exposure, and trying in want, is joyously borne for the parent's sake.

One must Follow Jesus.

THERE are some persons who fancy they have come to Jesus, and are Christians, who nevertheless plainly show that they do not FOLLOW him. They think they are converted because they remember a time when their religious feelings were much excited.

A sermon, or sickness, or the death of a friend, aroused them to pray for mercy. They soon felt comforted in the hope of pardon, made a public profession by coming to the sacrament of the Lord's Supper, and then gradually settled down into their former state of indifference. They are, perhaps, now attentive to the outward duties of religion, but they have no more real love to God, earnestness in prayer, striving against sin, or diligent endeavor to glorify Christ, than before. Their only evidence of being Christians is an act of memory; not what they now are, but what they think they once experienced.

A very common notion prevails that salvation means nothing more than obtaining pardon, finding peace, and getting to heaven. It is much more. It is deliverance from sin itself, an increasing conformity to God, and communion with him. Salvation is not secured once for all, after which nothing remains to be done, by undergoing a certain process called conversion, any more than by submitting to a certain ceremony called baptism.

We do not get to heaven as we travel by railway, having only to seat ourselves in the train which then whirls us along without any further effort of our own. It is rather like a journey on foot which requires continued exertion.

Who would dream that he could walk from London to Edinburgh, if he stopped at the end of the first mile? Or that he had climbed a mountain by merely standing at its base, with one foot only on its craggy side?

When Christ says, "Come unto me," he is not standing still, but leading sin-

ners up to God. If, then, we go to him, but refuse to go forward with him, we are left behind. True conversion is the first link, but not the chain; the title-page, but not the book; without the sequel, it is worthless, ridiculous.

Salvation involves a constant reliance on Christ, and a patient continuance in well-doing. We must keep near him as he leads his people onward to purity and bliss. We must follow him, as well as come to him; and we may be sure we have not truly come to him unless we do truly follow him. We come to him for salvation; but salvation is following Jesus! They are two names for the same thing, and cannot be separated.

If we do not follow him, we are not disciples of Jesus, we are not saved. He said, "If any man serve me, let him follow me."—John xii. 26. "If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. xvi. 24. "My sheep hear my voice, and I know them, and they follow me."—John x. 27. "If ye continue in my word, then are ye my disciples indeed."—John viii. 31.—[Lutheran Observer.

"And Then."

A STORY is told of a very good and pious man, whom the church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him, with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this university on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible.

In this way he ran on a long time, and,

when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—

"Well! and when you get through your course of studies, what do you intend to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" asked St. Filippo Neri, again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then," repeated the holy man.

"And then," exclaimed the youth—"why then, there can't be a question; I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then," repeated St. Filippo.

"And then," pursued the young lawyer,—"then I shall live comfortably and honorably in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?"

"And then," said the youth—"and then—and then—I shall die."

Here St. Filippo again lifted up his voice, and again said—"and then?"

Whereupon the young man made no answer, but cast down his head and went away.

This last "and then," had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after, he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.—[Archdeacon Hare.

"A great many believers walk upon the promises at God's call in the way to heaven, even as a child upon weak ice, which they are afraid will crack under them, and leave them in the depth."—[Traill, 1690.

The Witness of the Spirit.

Are there not scriptural proofs that the Spirit bears direct witness to the work of sanctification?

BY REV. J. H. TURNER.

WE do not ask whether there are many texts to prove the direct witness of the Spirit, but do the Scriptures authorize us to expect such witness? If it can be shown that the Scriptures incidentally or indirectly teach this doctrine, then we have a similar proof for this to that which is given to support the duty of family worship, or to prove the existence of God.

But, to the law and to the testimony: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."—Acts xv. 8-9.

Here it is said that God purified, or sanctified, their hearts by faith; and that he "bare them witness, giving them the Holy Ghost!" Now I ask, of what did God bare witness? In what connection was the Holy Ghost given? Was it not in connection with purifying their hearts?

Does not Peter here plainly show that the Holy Spirit afforded direct witness to those who were sanctified?

Again, Paul speaks of "them which are sanctified by faith."—Acts xxvi. 18. Now if it is by faith we are sanctified, and if Christ teaches that whatsoever we ask in faith we shall receive, and, if Christ commands us to be holy, then may we not expect the direct witness of the Spirit at the same time we ask God to sanctify us? Does not every command of God imply a promise of divine aid?

If these are facts, does it appear reasonable that we must wait several months or years, until we bring forth the fruits of sanctification, before we can have the witness of the Holy Spirit that we are sanctified?

Does a tree bear fruit before it has sap

and life? True, we are to show to others that we have spiritual life by our fruits; but it would be strange to expect a seeker of salvation to bring forth all the fruits of the Spirit, and exhibit them fully, before he could have any direct witness that God had given this spiritual life. This remark is applicable, both to the person seeking justification, and the one seeking sanctification.

Again, St. Paul says, "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ; faithful is he that calleth you, who also will do it."—1 Thess. v. 23-24.

We ask the reader to pause and consider what is implied in these words: "Faithful is he that calleth you, who also will do it." Do what? Does he not promise to sanctify us, and preserve us in that state blameless?

Is it reasonable that God will do this great work, and, from that moment, preserve us blameless, and yet withhold the witness of this work, and of this relation for one day?

Again, St. John, whose principal theme throughout his epistles is supreme love to God, or "perfect love," as he repeatedly calls it, enforced by the love of God to us, says, in his first Epistle, iii. 24, "And hereby we know that he abideth in us by the Spirit which he hath given us."

Again, in chap. iv. 13, he says, "Hereby know we that we dwell in him and he in us because he hath given us of his Spirit." How does he teach that we know we love God with "perfect love"? We know it "because he hath given us of his Spirit." "By the Spirit which he hath given us."

There is no higher state of grace in this world than to love God with all the heart; so as to have God dwell and rule supremely in us. And St. John teaches that we know this love and union exist "by the Spirit which he hath given us."

The New Testament teaches that the

blood of Christ is the cause of our sanctification; (Heb. x. 29; and ix. 14;) that the word of God is the instrument; (John xvii. 17;) that faith is the condition; (Acts xv. 8-9; and xxvi. 18;) that the Holy Ghost is the agent; (Rom. xv. 16; and Acts xv. 8-9.)

Then we ask, is there any thing unreasonable or unscriptural in believing that the destruction of inbred sin may be instantaneous, and that we may have a direct witness thereof?

Mr. Wesley says, "I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an instant." If this be so, then may we not have a direct witness thereof?

Again, Mr. Wesley says, speaking of Christian perfection, "In London alone, I found 652 members of our society, who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. * * * And every one of these, (after the most careful inquiry, I have not found one exception, either in Great Britain or Ireland,) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to them, and thought that some were gradually sanctified, and some instantaneously. But, as I have not found, in so long a space of time, a single person speaking thus; as all, who believe they are sanctified declare, with one voice, that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work."—SERMONS, vol. ii. page 223.

Did he not believe there was a direct witness? True, he believed, as did all our standard writers, and as we now generally believe, if, indeed there is now any general agreement in belief on this subject, that there is a gradual work both preceding and following sanctification.

Does the supposition that there is no

direct witness of the Spirit given at sanctification comport with the general teachings of the Scriptures respecting the works of the Spirit on the soul? Does it agree with the experience generally of those who have professed to enjoy this blessing? Does it agree with the experience of one reliable case? We do not doubt but it is with these as it is with those who are seeking justification; that, as their faith increases, there will be an increase of courage and feeling; but there is a moment when we must believe with all the heart; and, in this moment, the work of each is done; though previously these privileges were gradually seen and gradually sought.

There may be danger of stopping short in each of these cases, and settling down in the persuasion that the blessing sought is obtained; but there is no necessity of being thus deceived.

Some probably have greater manifestations of divine favor than others, both in justification and sanctification; but "He that believeth on the Son of God hath the witness in himself." It is so in every case!

A person may lose the evidence of the divine favor, both in justification and sanctification; and also "forget that he was purged from his old sins."—2 Peter i. 9.

The venerable Bishop Hedding, in an address, delivered by request to the candidates for orders in the New Jersey Conference, April, 1841, said, "The person fully sanctified is cleansed from all these inward, involuntary sins. . . . Thus it is that, being emptied of sin, the perfect Christian is filled with the love of God, even with that perfect love which casteth out fear. . . . Finishing the work is accomplished in an instant."

Did not Bishop Hedding believe in the direct witness of the Holy Spirit to those who are sanctified?

It appears to us, from all that our Fathers and standard writers have written on this subject, that they believed respecting the direct witness of the Holy Spirit, as the inspired writers of the Bible

believed respecting the existence of God ; that this fact was so plain, and so necessarily connected with the whole teachings of the Bible, that it was not necessary to endeavor to prove it in a direct manner.

Permit us respectfully to say, that neither the Bible, nor our standard writers, authorize us to teach that God withholds the evidence either of justification or sanctification, for one moment, after the work is done. Their teachings are against such a supposition.

Springfield, Penn., Aug. 3d, 1855.

Faith.

WHY DO THE SCRIPTURES MAKE SO MUCH OF FAITH ?

BECAUSE this alone constitutes the Christian character ? No. But because it cannot, in that character, be alone. It is, under the Spirit, the parent of all other holy graces. This truth, in former times, drew from Bishop Hall the cry, "O, the grace of faith ! justly represented to us by St. Paul, above all other graces incident unto the soul, as that which, if not alone, chiefly, transacts all the main affairs tending to salvation. For faith is the quickening grace ; the directing grace ; the protecting grace ; the establishing grace ; the justifying grace ; the sanctifying and purifying grace. Faith is the grace which assents to, apprehends, applies, appropriates Christ ; and hereupon it is the uniting grace ; and (which comprehends all,) the saving grace."

Every one, in whom the required faith is found, has a direct and personal union with Christ ; so that he draws his spiritual life, not by succession from another believer, but immediately from the Savior himself. Nothing, however thin, intervenes between the two. By faith, the believer is "in Christ ;" and, by the same faith, Christ "dwells in the believer's heart."

This mystic union between Christ and each individual Christian is as close and as

perfect as though Christ and each individual were the only ones in all the world concerned in that union. As a foundation, Christ is as broad as the realm of sin, and as long as the age of grace ; so that every true believer touches, immediately, and for himself, that on which he is builded.

In this peculiar union, there is, not a miraculous impartation of the divine substance, but a real derivation of the divine life ; and faith is the grace by which the heavenly derivation is realized. Faith brings the soul to the springhead in Christ ; faith drinks of the living water which he gives :—

"Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life."—"I am the vine ; ye are the branches ; he that abideth in me and I in him, the same bringeth forth much fruit."—"If any man be in Christ, he is a new creature."—"That Christ may dwell in your hearts by faith."—"Ye are not in the flesh, but in the spirit ; if so be that the spirit of God dwell in you ; but, if ye have not the spirit of Christ, ye are none of his."—"Your life is hid with Christ in God."—"He that," with an appropriating faith, "eateth my flesh and drinketh my blood, dwelleth in me and I in him."—(John iv. 14 ; xv. 5. 2 Cor. v. 17. Eph. iii. 17. Rom. viii. 9. Col. iii. 3. John vi. 56.)

These are some of the passages in which this sacred union is indicated ; and they show that, while Christ holds this union with all who truly believe in him, he still holds it with each, separately and severally.

Each single Christian holds this living connexion and communion with the Savior, as immediately and as closely, and draws life therefrom as largely and as perfectly, as though himself and the Savior were the only beings concerned in the divine affinity.—[The Church Universal.

A God all mercy is a God unjust.

My Mother.

Constancy of Teaching and Impression—Habitual Reference to the Bible—Lessons from the Living World—Society of the Good—Nature and its Teachings—The Flower Garden—The Book of Providence.

MY mother was fain to avail herself of whatever might be turned to the moral, or the mental benefit of her children. Every little incident, as well as larger occurrence, was to her purpose. Directly and indirectly, in a thousand ways, and often in ways scarcely observable by others, or conscious to herself, she sought to produce some salutary impression on their hearts, or lead them to some profitable reflection. There is something in this gentle *constancy* of teaching and impression that makes a mother's influence on the tender mind like the dew upon the grass. "Blessed are they that sow beside all waters." "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." These passages she often quoted to herself as impulsive suggestions to duty, and as encouraging assurances of success. And she often quoted them to us also, as beautifully applicable to all well doing—connecting desirable results with human diligence on the one hand, and God's providence on the other.

On all moral subjects, not to say on those of a temporal nature also, she referred us to the Bible. It was the exhaustless storehouse of her counsels and their sanctions. In this way she led us to a *practical* acquaintance with the Holy Book, and taught us to regard it as at once our guide, monitor, and friend.

With regard to other books, if we had, or might have had, any disposition to read those of a frivolous character, or immoral tendency, she forestalled it by furnishing us with better. I never read but one immoral book in my life; and, for the few pages I

read by stealth in that, my conscience smote me so that I quit it.

From the living world around us she drew many a lesson. The example of the good she commended to our imitation, and warned us by the bad. Of these she spoke without severity, manifesting always pity and concern for them, and calling to mind that caveat against pharisaical self-esteem, Who maketh thee to differ? While she had none of that spurious charity, which puts no difference between vice and virtue, truth and error, she was exceedingly averse to evil speaking. I have seldom seen a person with equal discernment of character, and, at the same time, equal charity and forbearance.

She sought for us the society and the prayers of pious people; and taught us especially to respect and love our minister. That made his prayers impressive to us, his sermons attractive, his visits welcome, and his counsels weighty. The venerable man regarded us with a shepherd's love, and sympathized with her in her solicitude for us. In many an hour of difficulty—I will not say of discouragement, for a mind stayed on God, like hers, is never discouraged—he was her counsellor and comforter; and often, when he spoke to me on some matter touching my welfare, for this world or another, I could imagine some hint from her that led to it.

She possessed, in an unusual degree, an unaffected, quiet, pure *love of nature*, and cultivated the same in us, to pleasurable and pious uses. It was a characteristic act in her—characteristic both of her love of flowers and her love of home—at the time of her marriage, to pull up a rose-tree and take it with her to her new residence, planting it under a window, where it long stood and flourished, and still stands, unless stranger hands have destroyed or removed it. It was a beautiful damask, and was a favorite and cherished thing among our shrubbery, not only for its beauty, but still more for its associations. We called it "Mother's rose." A root of it was trans-

planted to our new house, when we removed.

She loved the minute in nature, as well as the great, the beautiful as well as the sublime; and, by associating all with the Creator, she felt her piety quickened, and her pleasure enhanced. In her, Cowper's lines were truly applicable.

Happy who walks with him! whom what he finds
Of flavor, or of scent, in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad, majestic oak,
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God.
His presence, who made all so fair, perceived,
Makes all still fairer.

She had a little enclosure, devoted to flowers, shrubbery, and small fruit, and cultivated exclusively by her, with our willing, but, sometimes, mischievously unskilful hands to help. "Mother, is this a weed, or a flower, that I have pulled up?" I remember observing her in that garden, when I was a very little child, as she held a small flower, which she had just gathered, and gazed at it in silence. Her eyes filled, and, turning to me, she said, "See how beautiful!" and, pointing out to me its exquisite tints, its delicate and fragile structure, and its fragrance, she added, "God made it. He, only, *could* make it. How wonderful is his skill!" That flower, and her comment on it, made an impression on my mind, at once solemn, elevating and indelible. I cast my young eyes around on the gay and fragrant blossoms that surrounded me, and felt that I was in the presence of the beautiful, the inimitable works of God—things which he made, and which he only could make. I could touch them, and take them in my hand! Why should we not all, and always, feel so, both in the familiar garden, and wherever God has wrought? Who reads of Eden in the Scriptures, or in Milton's description of it, or sees it in a painting, without associating with it the divine presence and the divine skill? Why should we not endeavor to realize—how can we *help* realizing, the same presence, and

the same hand, in every landscape and locality under heaven?

It was her habit thus to associate in our minds the Creator with his works; and this should be done by every parent. The book of nature is as truly the book of God as is his written word. It is full of the moral world, as the Bible is of the natural. It is full of God: day unto day uttereth speech, and night unto night showeth knowledge of him, through this medium. The psalmist, in the nineteenth psalm, has, with admiration equally devout, celebrated both these volumes connectedly, and he shows, in many of his writings, alike the habit of his own mind, and what ought to be the habit of all.

How full of speaking facts and images, how suggestive of elevated thought, how productive of pure and pleasing emotions does the *poet* find this book of nature! Should the Christian find it less so? If man were not fallen, with what devout and lofty admiration, and with what profit, would he study it? If man had not fallen, this book of nature might have been the only religious writing he would have received, or needed. Or, if the Bible had been written, how different would it have been, in its contents and its intents, from that we now have! A Bible given for a sinless earth—what a book must that have been!—with its revelation of God's will; its record of God's providence over such a world; man's history here and translation hence; its genealogies; its prophecies; its poetry and song; its silence as to a Redeemer!

Now childhood is the time to awaken this love of nature, and enforce its teachings. Then, when the world is fresh to us—fresh as our own existence, we are peculiarly susceptible to its purest and most happy influences. The love of nature is an instinct which God has given us. None are born without it. He designs that it be cultivated. But, neglected in infancy, it becomes perverted, dwarfed, or dormant—*lost* it never is, nor can be, wholly—as years and

cares come on. You can make the *child* feel the poetry of nature—the religion and the poetry—you can make him sympathize with the beautiful and the grand, and feel the divinity that speaks in them; but such feeling, religious or poetic, you find it difficult to awaken in the adult bosom that has not cherished it from childhood. You can make the child see God in the dew, the flower, the zephyr, and the rainbow—in the slightest breathings and faintest foot-prints of his presence; while the grown-up, undevout in nature, will hardly apprehend him in the drought, the whirlwind, and the earthquake. It is of these, and not of the instructed child, that Thompson says:

But wandering oft, with brute unconscious gaze,
Man marks not thee, marks not the mighty
hand,
That, ever busy, wheels the silent spheres.

Of the ways of *Providence*, also, my mother was an attentive observer, and accustomed us to be so. And is not this, too, an important part of parental duty? Is it not an essential means of forming a correct, practical, religious character? There is, over and around us, a wise, beneficent, *disciplinary* providence. It is minute and universal. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. How, important, then, is it, to recognize the fact and the methods of such a providence,—habitually and reverently!

And where is that providence more manifest than over households; and where is the thought of it more affecting? How deep and tender is the interest God takes in the *family*!—the first institution that he formed on earth, and, so to speak, the last that he will neglect. And for obvious reasons. He knows that there our joys and griefs chiefly centre. There his dispensations reach us most directly and effectively; there he “purgeth” the grown plants, and nurses the seedlings of his church. I can feel that God is everywhere; I can recog-

nize his hand in larger and in smaller events—in the steps of individuals, and in the affairs of multitudes and nations, but I nowhere feel his presence as in the domestic circle—especially in the season of sickness and of sorrow. In that circle, therefore, is the fact of his providence to be specially recognized and taught.

The observance in question leads to gratitude and trust, to watchfulness and prayer, to hope, patience, and submission. It is eminently instructive. Who is so practically wise, so sustained and calm amidst the vicissitudes of life, so kept from wild and ruinous adventures, as is the man who best observes, and most implicitly obeys, the leadings of God's providence? Providence is history, and history is experience, and experience is wisdom. What is a large portion of the Bible itself but a record of God's providence? There we read it as such. But our own life and age are as full of that providence as were the lives and ages of the Bible, and we ought to read and understand it in the same light, and with the same reverence. The providence of God is a *current revelation*, daily, hourly, momentarily given, *intelligibly* given, most solemn in its nature, most momentous in its results, as it regards both our mortal and our immortal interests. Should not our “eyes be open and our ears attent” to such a book?

Childhood is the time for forming this habit, also. You can make the *child* recognize the providence of God in every thing—in every pulse of health, or of languor; in every realized or disappointed hope; in every danger and deliverance; in every joy, in every grief; but the habit is slow to form itself in later years. The adult unbeliever, negligent from childhood, and still negligent, lives on, obtuse to the most palpable facts of providence—regards not the work of the Lord, neither considers the operation of his hands.—[Recollections of Maternal Influence.

God is not a man, that he should lie.

The Mind of the Spirit.

WHILE reading an article, a few days since, contained in the January number of the "Guide to Christian Perfection," for 1840, I was struck with the following remark, contained in an obituary notice therein published, of Mrs. Betsey Curry, of whom the writer observes: "I never once saw any thing in her temper which I believe was in *opposition to the Holy Spirit.*" I thought I received a new idea in regard to the nature of a holy life, while reading this.

It is to search after the "mind of the Spirit," as revealed in the Word, and to live conformably thereto. *Never* to resist or quench, never to oppose or break loose from the restraints or dictates of the "Eternal Spirit," the spirit of grace and truth, by any unkind, rash, or evil thought, word, temper, or action, *harbored or cherished* in the heart, or carried out in the life. But, not content with *negative* goodness, it brings the soul into harmony with God, his Spirit and his Word, and *requires* "truth in the inward parts."

How different is true Christian holiness from mere outward, cold, pharisaical morality! While the one merely inquires if the *outward* act be right, without regarding the state of the heart, or the purity of the motive or intention, the other is careful to observe whether the work, whatever its appearance, does, or does not, flow from a *godly motive*, before it will allow its righteousness before God; yea, it requires, as an absolute condition of holiness, that man's best works shall be put forth, according to the light he has, in harmony with the mind of God; that they shall result from "faith, which worketh by love,"—declaring, in the astonished ears of the self-righteous and self-pleasing Pharisee, that, "without faith, it is impossible to please God;" that "whatsoever is not of faith is sin;" that all good works, if they do not spring from love to God and man, are of no value in his sight; and that they, also who "love not our

Lord Jesus Christ," shall be "accursed;" if they "have not the Spirit of Christ," they are "none of his," and being thus destitute of "charity," that they are "become as sounding brass and a tinkling cymbal," all their good works to the contrary notwithstanding.

Were it otherwise, it would come to pass that a man, with his good deeds, might become pleasing to God, while destitute of love to God, and so the words of Christ prove false, which declare, "Except a man be *born again*, he *cannot* see the kingdom of God." We conclude, therefore, that so long as the heart is not right in the sight of God, nor the motive pure, the works cannot be righteous before him, although they may be good and profitable unto men, and so ought to be performed. A man is no less obligated to do good works because he does not *love God*, for he *ought both to love God and keep his commandments*—and that *every moment of his life*. The man who neglects to mow his grass in the season, because he has no scythe, when he can procure one at the next door, has but a poor excuse for his folly; and so it is with the sinner, when the Holy Ghost can be had for the asking, to "shed abroad the love of God in his heart."

Inasmuch as we are all sinners, and guilty before God, our own good works cannot be the ground of our justification; and since we are "justified by faith," and have "peace with God, through our Lord Jesus Christ," we must first believe, in order to be justified: and with a faith, which has good works as its fruit; this is the order of God in the Gospel.

First, *faith*, and *present salvation*, for Christ's sake; secondly, *good works, perseverance, faithfulness, unto death*,—ETERNAL GLORY, according to our works, after justification.

From hence, then, let him learn,—who asks why good works, performed before justification, may not be acceptable to God, as well as those performed afterwards,—that it is contrary to the order of God, the mind

Miscellany.

of the Spirit, and the conditions of salvation. Hence, to seek justification, on the merits of our own works, and not by faith, is to oppose the Spirit, reject Christ, disobey the Gospel, and *sin against God*. Hence it is that our own good works, when opposed to Christ, or put in his stead, do even "possess the nature of sin." In all duty, then, let us consult the will of God,—the "mind of the Spirit." Let no word, temper, or action, pass for righteous in us, which is opposed to, or not in harmony with, the Holy Spirit of God. So shall our lives bear pure and circumspect, our "walk be close with God," and we be "fit temples of the Holy Ghost."

A. W. E.

Faith of Assurance.

VICTORY OVER SIN.

THE sacred word abounds with proof-texts, establishing, one might suppose, an unwavering faith in the doctrine of entire sanctification, or complete salvation from the defilement and consequences of sin. In order to refresh our memory, and to stir up our minds to a deeper interest in this hallowing theme, we will quote a few of these inspired texts.

The patriarch Job exclaims, in all confidence, "I know that my Redeemer liveth, and that he shall stand, at the latter day, upon the earth; and though, after my skin, worms shall destroy this body, yet in my flesh I shall see God."—Job. xix. 25, 26.

The prophet Isaiah says, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isaiah xxxii. 17.

The apostle Paul affirms, "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. v. 1.

Again he says, "We are always confident, knowing that, while at home in the body, we are absent from the Lord."—2 Cor. v. 6.

To Timothy he declares, "I know whom

secret of their success. Dr. Palmer and lady have attended several of these meetings, laboring with their accustomed energy and faithfulness. From the latter we have received the following brief account of their visit, and of the gracious work of which they were eye-witnesses.

WHAT HATH GOD WROUGHT?

DEAR BRETHREN:—We have returned home, after one of the most interesting visits abroad we have ever made. The field Meeting I attended, commencing on September 23d, was a very gracious season of the visitation of the Holy Spirit. Its results more than equalled many Camp Meetings. Though the general attendance was not so large as at ordinary Camp meetings, yet Holiness to the Lord was the theme—and scores, during the process of the meeting, were newly clothed with garments made white in the blood of the Lamb.

As is ever the result when clean hearts have been created, and spirits wholly renewed on the part of professors, awakenings and conversions are proportionately multiplied, so on this occasion. A score or more would rush forward every invitation, to the attainment by believers to this distinctive attainment by believers may be clearly inferred from the whole tenor of his epistles, especially his prayers, to only one of which we would refer, viz: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

In conclusion, we would add that, from Genesis to Revelation, we may, by the help of the Holy Spirit, behold the will of God clearly revealed in this matter, "that we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life."

B. S.

* Marginal rendering is "fear or care" for the term "conflict;" a reference to Col. i. 29, makes it still more clear; it is labor, striving; the preceding verse shows the object, "to present every man perfect in Christ Jesus."

The Mind of the Spirit.

WHILE reading an article, a few days since, contained in the January number of the "Guide to Christian Perfection," for 1840, I was struck with the following remark, contained in an obituary notice therein published, of Mrs. Betsey Curry, of whom the writer observes: "I never once saw any thing in her temper which I believe was in *opposition to the Holy Spirit.*" I thought I received a new idea in regard to the nature of a holy life, while reading this.

It is to search after the "mind of the Spirit," as revealed in the Word, and to live conformably thereto. *Never* to resist or quench, never to oppose or break loose from the restraints or dictates of the "Eternal Spirit," the spirit of grace and truth, by any unkind, rash, or evil thought, word, temper, or action, *harbored or cherished* in the heart, or carried out in the life. But, not content with *negative* goodness, it brings the soul into harmony with God, his Spirit and his Word, and *requires* "truth in the inward parts."

How different is true Christian holiness

Howard's Consecration.

WE have all heard much of Howard, the philanthropist; and the world is the better for his labors and his glorious example. His life ought to be familiar as household words in every Christian family.

But what was the basis of his character? It was deep, earnest, evangelical religion; nothing more, and nothing less. We may catch a glimpse of his interior life from the following consecration which he made to God in 1770:

"Here, on his sacred day, I once more, in the dust before the eternal God, acknowledge my sins heinous and aggravated in his sight. I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on thy sovereign mercy in the Redeemer.

"O, compassionate and divine Redeemer,

save me from the dreadful guilt and power of sin, and accept my solemn, free, and, I trust, unreserved full surrender of my soul, my spirit, my dear child, all I am and have, into thy hands! Unworthy of thy acceptance!

"Yet, O God of mercy, spurn me not from thy presence; accept of me, vile as I am,—I hope a repenting, returning prodigal. I glory in my choice, acknowledge my obligations as a servant of the most high God; and now may the eternal God be my refuge, and thou, my soul, faithful to that God that will never leave or forsake thee."—[Selected.

DR. SCUDDER'S ACTIVITY AND ZEAL.—"His temperament was one of the most ardent kind. What he was accustomed to do he did with his might. His love was not spasmodic, but perpetual. It was a flame that never slackened, but grew brighter and brighter unto the perfect day." I recollect one characteristic. He never could rest without the sensible presence of God. If a shadow hung between him and the face of his Savior, he must pray till it was dispersed. Hours would he remain on his knees, in agonizing prayer; and the indication that his prayer was answered, and the cloud withdrawn, might be heard in his cheerful voice, poured forth in a song of praise. This was the secret spring of his zeal, as well as of his happiness."

"If any man be in Christ Jesus, he is a new creature. How wonderfully doth the new-born soul differ from his former self! He liveth a new life; he walketh in a new way; he steereth his course by a new compass, and toward a new coast. His principle is new; his pattern is new; his practices are new; his projects are new; all is new. He raveleth out all he had wove before, and employeth himself wholly about another work."—[George Swinnocke, 1660.

Editorial Miscellany.

CLOSE OF THE YEAR.—Another year has nearly reached its close. How rapid is the flight of time! Its years seem to dwindle down to months; its months to weeks; its weeks to days. How soon will the last month, the last week, the last day have been reached! Reader! Are you watching for its approach? Is the work of each day performed in its day? Are your loins girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately? Evade not the force of this interrogatory. Eternity is at hand. See to it, beloved, that you stand clear in the conscious enjoyment of a present and full salvation. If the image of the heavenly is not fully developed in your soul here, we ask what ground have you to expect that it will be hereafter. Be not deceived. The promises of the gospel are made to men in this life. Consecrate, then, yourself renewedly to the service of Him who claims you as his purchased possession, and deem it not presumption to look by faith for the cleansing of your entire being from all pollution. Limit not the Holy One. The blood of Jesus Christ his Son cleanseth from all unrighteousness.

THE WORK OF GOD IN CANADA.—Our readers will recollect the interesting account which we published a year since, of the gracious outpouring of the Holy Spirit, at the Camp Meetings held by our Canadian brethren. The meetings this year, it would seem from intimations given by correspondents, have been accompanied by like precious results. There is a unity of faith and action, among ministers and people, in that section of country, which we admire—and, to our mind, this constitutes, in part, the

secret of their success. Dr. Palmer and lady have attended several of these meetings, laboring with their accustomed energy and faithfulness. From the latter we have received the following brief account of their visit, and of the gracious work of which they were eye-witnesses.

WHAT HATH GOD WROUGHT?

DEAR BRETHREN:—We have returned home, after one of the most interesting visits abroad we have ever made. The field Meeting I attended, commencing on September 23d, was a very gracious season of the visitation of the Holy Spirit. Its results more than equalled many Camp Meetings. Though the general attendance was not so large as at ordinary Camp meetings, yet Holiness to the Lord was the theme—and scores, during the process of the meeting, were newly clothed with garments made white in the blood of the Lamb.

As is ever the result when clean hearts have been created, and spirits wholly renewed on the part of professors, awakenings and conversions are proportionately multiplied, so on this occasion. A score or more would rush forward, at every invitation, to the seeker's bench; some pleading for purity, and others for pardon—and, at each meeting, a large proportion of those that came forward, obtained the grace they sought. And thus the meeting progressed, day after day. The calculation was to hold the meeting three days; but, so gracious were the manifestations of saving grace, that it continued from Saturday till Thursday, when we were compelled to leave. The expectation was that it would be continued even over another Sabbath. This meeting was held near Pictou, C. W. We hastened from this to attend a camp meeting between twenty and thirty miles distant from Toronto. Here we witnessed yet more signal outpourings of the Spirit. Scores of intensely earnest, hungering and thirsting ones, came forward as suppliants, at the close of every public service, some seeking entire sanctification, and others justification. Many, at every meeting, received the blessing sought, so that songs of victory and salvation, were, in blissful confusion, blending with supplication.

Faith was well-nigh turned to sight, as the eye of faith saw the angel hosts, in goodly number, continuously bearing the news to heaven, of sinners repenting and believers sanctified.—Would that I could narrate to you but a small portion of the thrilling scenes witnessed. We were in all the meetings, and, as my husband took the charge of the prayer meetings, we had opportunities for judging of the number blest. To say that two hundred received pardon, during the process of the meeting, would, I think, be a low computation. And we have also reason to believe that over two hundred received the witness of entire sanctification. On the last day, as the closing exercises were being finished, and we were called to say some parting words, I could not forbear giving utterance to the yearnings of my heart, over the few poor sinners who yet remained unsaved. Turning to the ministers on the stand, I said, "If there are twenty unconverted persons, who will raise their right hand, to signify that they desire the meeting may be prolonged, in order that they may obtain salvation, will not these dear ministers accede to the proposal?" "Put it to vote, Sister P." said the minister in charge. It was put to vote, when several unconverted persons quickly raised their right hand. An earnest voice from the minister's stand quickly responded, "Come forward! Come forward!" We think not less than fifty came forward, in answer to the invitation. And now the Spirit of the Lord wrought wondrously! Strong, able-bodied men, some of whom looked as if they had been champions in the service of sin, were slain by the Spirit's sword, and, in deep anguish, trembled and wept and supplicated for mercy. Christ was eminently present to save; and, in less than three hours, between thirty and forty were made whole. Shall it not, from this time, be said, "What hath God wrought!"

New York, Oct. 8th, 1855.

REV. A. T. M. FLY.—This beloved brother, late a member of the Mississippi Conference, and stationed at Natches, has been called to his reward. How often are we reminded of those words of our Ritual, "In the midst of life we are in death!" It is but a few weeks since, that we received a letter from Brother Fly, enclosing the names of, and remittance for, twenty new subscribers, within the bounds of his charge. More recently, a letter has

reached us communicating his death. The writer says, "I regret to inform you that the Rev. A. T. M. Fly is no more. He died on the 1st inst., with yellow fever, in the full discharge of his duties." In the death of Bro. F. the cause of Holiness has sustained the loss of an able advocate and ardent friend.

BOOK NOTICES.—We have several new books on our table, the notice of which we shall be obliged to defer to our next number.

"To walk closely with God, to be really spiritually minded, to behave like strangers and pilgrims, to be distinct from the world in the employment of time, in conversation, in amusements, in dress, to bear a faithful witness for Christ in all places; to leave a savor of our Master in every society; to be prayerful, humble, unselfish, meek; to be jealously afraid of sin, and tremblingly alive to our danger from the world—these—these are still rare things. They are not common among those who are called true Christians, and, worst of all, the absence of them is not felt and bewailed as it should be."—[Rev. J. C. Ryle.

"PRAY FOR THE HOLY SPIRIT.—He alone can give edge to sermons, and point to advice, and power to rebukes, and cast down the high walls of sinful hearts. It is not better preaching and finer writing that is wanted in this day, but more of the presence of the Holy Ghost."—[Rev. J. C. Ryle.

THE WILL OF CHRIST.

WHEN, for thy blessed Savior's sake,
Reproaches on thee rest;
And of his sufferings thou partake—
The will of Christ is best.

Or, dashed thy hopes and crossed thy plans,
Thy faithfulness to test;
Whatever holiness demand,
The will of Christ is best.

"Christ is a universal principle of all life."—[Sibbs, 1635.



